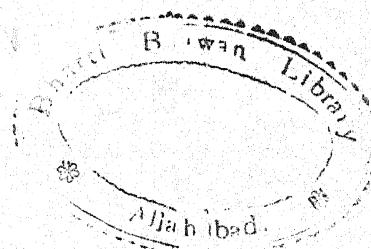


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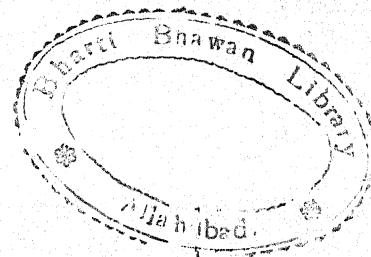


# ETERNAL TRUTH.

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U. P. INDIA.

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OM RAM.

At the lotus-feet of Him Who has enabled  
this  
Statement of the Truth.

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Reviews received on advance copies.

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Shriyut Vidhu Shekhar Bhattacharya, Shastry, Principal of Viswa Bharati (Shantiniketan University), Bolpur, District Birbhum.— “.....thoughtful.....deserves to be placed before a learned society.”

Shriyut Pramathanath Mukerji, M.A., late Professor of Philosophy, Ripon College, Editor of the “ Servant ” etc., Calcutta.—“Reasoning appears to me close and style simple and engaging in this work. I, certainly think this essay .....will prove both interesting and instructive to all lovers of Truth and Students of Philosophy.”

Shriyut Bhagwandass, M.A., President Kashi Vidyapith, Benares.—“.....work is full of promise and shows much power of independent thinking....there is much freshness of exposition and independent utilization of various scientific ideas.....will be found very interesting and readable by every person of philosophical tastes.....excellent one, in a field of literature *i. e.*, the combination of Eastern and Western philosophical thoughts.....I welcome him as a very promising worker in this field.”

Shriyut Hari Har, Shastry, Sahityopadhyaya, Sanskrit Professor, Usmania University, Hyderabad Deccan.—“.....Indeed the

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PREFACE.

The book is its own apology; I am very much obliged to my learned friend Shriyut Rajendra Kumar Bhattacharji, B.A., LL. B., for his valuable assistance in reading the proof sheets. For the defects of language and style, however, I am the only person responsible. It is hoped to carry the principles laid down here to social relations in a separate volume on "Ethics of Association."

This book has already been translated into Hindi. Its Urdu translation is in hand and it is hoped that as the funds permit translations in other main languages of India, Europe and Asia will soon be published.

ALIGARH CITY, } JWALA PRASAD SINGHAL.  
14-5-1923.

author has done an immense service to humanity by writing this extremely useful work. There is so lucid a treatment of soul and the primal reality in this book, that an intelligent person knowing the ordinary things of Vedant will be able to understand quite clearly the mysteries of monism and dualism, living and non-living, nature and the primal reality. In showing the process of creation the author shows great learning. There is a conflict amongst the various learned philosophers on this point, but he has shown it in a very intelligible form."

Shriyut Gopinath Kaviraj, M. A., Professor, Queen's College, Government Sanskrit Library, Saraswati Bhawan, Benares.—"....a work of singular merit.....a positive contribution to the philosophical literature of the country. On some of the knotty and vexed problems of life and thought the author, with his unusual insight and power of analysis, has really been able to throw valuable light.....in this brilliant work is a rare combination of those intuitive and intellectual powers with the happy gift of lucid and logical exposition in a terse and vigorous style. It is seldom that one has the good fortune of coming across a book of this kind, which will more than repay the close and thoughtful attention it demands, and I confidently hope that it will find a wide circulation and appreciative hearing both in the East and in the West.....attempt in the direction of

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discovering the fundamental and eternal principles underlying all philosophy and religion and formulating, in the light of those principles, a universal code of ethics, and I believe that .....the author has succeeded.”

Shriyut Suryakant, Shastry, Vayakaran Tirth, Vidya Bhaskar, Mahevar, P. O. Rurki, District Saharanpur.—“.....It will not be improper if this book be called the history of creation from its rise to its dissolution..... The philosophers without paying attention to the real nature of the primal reality, to its wonderful drama and to its self-changing power, preach their different views, but the difficulty of reconciling the living and the non-living goes on increasing. Showing the real unity underlying the conscious and the unconscious the writer has safely solved this great problem.... .Western scientists....Eastern philosophers .....the learned author has done splendidly in making them all the devotees of one primal reality with his reasoning and humility..... is a divine present.....the author's divine message has dispelled ignorance, raised the curtain of falsehood, and has done its work by indicating the nectar of love.....It is a burning flame for the path of life.....It is the divine mirror, in which, if the readers look attentively, they are sure to behold the Lord in His wonderful effulgence.”

## INTRODUCTION.

1. The primitive man attributed conscious, knowing life to each and every object which appeared to be active without any apparent cause. Gradually one Lord of all was conceived. He was the Great Ruler, for such a complex and yet so accurate a world must require a ruler, and that also one Who should be omniscient and omnipotent to perform the function efficiently. Naturally such a perfect being must also be omnipresent, perfect in every detail, possessed of unknowable powers and qualities, all merciful for the faithful and terrible for sinners, rewarding in heaven and punishing in hell, with innumerable agents and servants in angels and deities.

2. Such an empirical growth of the Divine conception suffered from its natural limitations. Different ideas in this connection prevailed in different climes by reason of the accidental differences in the details of the ideas and customs current in the places. As irony would have it, this one Lord of all, the whole universe, allowed different religions—all claiming Him as distinctly their own, all professing to be based upon His direct commands and injunctions—to grow up only to sow the seed of dissension to the immeasurable misery and harm of the world. Witness the enthusiasts about this one Lord fighting together for getting every one of them to accept Him, while all of them already believe in Him in full faith. Surely there must be something fundamentally wrong

about the conception of this One all powerful omnipresent being to cause such a havoc in spite of Himself! Curious as it looks, yet true it is, that the fight between the religions is not about the fundamental virtues and vices, nor it can be about the different customs, for people of one religion may have such differences and yet may not quarrel. It is only when this one God becomes several for several peoples and sanctions their customs severally as such that the battle begins. And yet He retains His oneness. What a wonder!

3. Truth, however, is one. God is really one. The difficulty is not because of Him, but because of our own selves. Our conceptions are coloured with our limitations. Our self-confidence, our presumption, our blind prejudice prevents us from seeing the fundamentals of Himself and His creation. If we should start with an open mind, laying aside all our pre-conceived theories and beliefs, if we go where reason should lead us, we shall find the rational and scientific rock basis for religion provided by Him in His own nature. The consciousness of their personal limitations has so overwhelmed some persons as to lead them to deny the very possibility of knowing Him. And yet they say He is omnipotent, omnipresent, omniscient, all perfect, all merciful, with a light greater than that of millions of suns. He can show himself to the chosen, can issue commands! He is unknowable because we have presumed to know Him without His guidance. Let us lay aside all our self-made ideas, accept His reason for our guide, and then

find out His actual and real attributes. He has implanted in us an intense desire to know Him, He has given us reason to show us the way also, then why should He be unknowable ? He has given us the means, but our self-made limitations hide them from us. Let us then follow His beckoning hand and we shall reach a basis for our religion and ethics free from individual or collective conjectures, the same for all peoples and all ages, existing in His effulgent, all-lighting, all-loving and not all-fighting presence.

4. The limitations which prevented us from trying to know Him compelled us to seek a general basis for religion in the necessities of and our duties towards the society, or in an innate moral tendency. We thought ourselves on the right path but we were side-tracked, for now the duties became relative. That there may be different degrees of this moral tendency, possibly down even to its negation, is clear from the various degrees of criminality. Such a tendency is no certain thing, and cannot be a safe guide. From the social point of view also further difficulties are created. One society with one organisation and culture will try to force them upon others. The relativity will produce a constant battle within the individuals all the world over, in time leading to certain demoralisation and increased cupidity. Even now there would be furious fights but without the redeeming feature of purifying religious fervour. This is the natural result of the relativity of the virtues. Approve of a lie told for saving a life, and lies which do no harm to any per-

son are not sins. Lies spoken for self-protection become permissible, and then comes the consummation—one cannot avoid lies in one's affairs as the society is so constituted. This is lying for self-aggrandisement pure and simple, and with a light conscience too. Witness the laxity in marital relations, and advocates of community in wives are not non-existent. To what extremes the ideas of freedom and liberty can not go ? The ship of ethics looses its moorings, and is buffeted this way and that in a heavy sea. The reason is obvious. The relativity of the virtues gives scope for every grade of argument and reasoning with the resulting laxity. Our reason goes against the imperious and absolute commands of a made-up deity ; self-made limitations forbid us from substituting that made-up theory with an immovable, rational and scientific conception, and we become free-thinkers with an unstable basis for our spiritual life, delivering the mass of humanity to be swayed by the cupidity of the half-understood nature deprived of its finer and ennobling features.

5. Some base the necessity of speaking truth not upon the good of the society, but on the fact of its having a purifying effect upon one's nature. Others value truth as a means to happiness. But without knowing why and how it happens to be so, it is an empirical generalisation axiomatic to our own selves but not necessarily so to others, who may introduce variations and exceptions from their various points of views. Indeed why should one purify one's self at all ? How is such purification going to help him ?

6. Some consider morality as developing personality, but the development must go on infinitely for moral law is infinite. One wonders where to such a development might lead. The solution is but a confession of helplessness.

7. Yet others consider the human soul to be a mere bundle of the various ideas, dispositions and habits etc. Consequently on the dissolution of the body there is no surviving ego, but the particular ideas, peculiarities and habits of thought developed by the individual in his life-time, which were the very essence of his being, do live in the beings of the next generations. Just as the whole line of our ancestors from the beginning of life on earth is living in us so we shall live for ever in the coming generations, and thus the essence of our being, which may be called the real soul, is immortal. It is said that the people of the once existing continent Atlanta were extremely wise, but we of this age do not appear to have retained anything from them. Their souls must have been mortal. Geology would tell us that our globe is not beginningless. Previous to it there must have been other worlds with living persons. Their souls also must have been mortal. And yet an after-life must be the essence of religion and ethics.

8. Similarly God is said to be merely cosmic law and necessity, or God is not an object but is objective, i. e., pertaining to the already existing objects, otherwise there would be no law for there would be no necessity of the regulation of anything. Such a God has no independent existence, and yet He is

super-personal. The reasoning would admit of no soul, and yet there must be a soul and that also an immortal one !

9. Moreover these ways of dealing with the problem do not care to reconcile and rationalise the different conceptions of God and His injunctions. The common virtues having been abstracted the particular customs yet remain and retain their Divine sanction, because the character of that Divinity and Its sanction has not been enquired into so as to be based upon reason. When this latter work is done, then it will become apparent what and how the real Divine attributes allow that Divinity to sanction. Then the Universal religion will not be an abstraction from individual ones, but will be a perfected whole with particular imperfections eliminated.

10. There has been an age-long controversy between spirit and matter. Various reconciliations have been proposed. While in the West animism does not appear to be very much in the favour, in India the prevalent philosophy of Neo-Vedantists makes the outer world merely a dream. In the first section, therefore, this question has been taken up. Prof. W. McDougal has put up an admirable defence of animism on the grounds of empirical science in his "Body and Mind", and for some of my arguments in the first section in this connection I am indebted to him. It has been necessary to show the essential reality not only of the soul, but also of the material world. It is argued that there has been a needless antagonism between the two, that the apparent diametrical opposi-

tion in the qualities of the two things does not make it impossible for them to be one at the bottom, just as two such objects as stone and air with absolutely different qualities are considered to be two forms of one thing, matter. It is also argued that soul and matter have something in common, and so soul and body can interact ; that the very ability of the mind to imagine extended objects shows that it has got some thing in common with extension.

11. In the second section it is shown that the ordinary conception of God as an omnipotent and omniscient Being is an impossible one, for these qualities raise insoluble problems about human responsibility, the purpose of creation etc. Then begins the theory proposed, and in the third section the characteristics of the "primal reality" are enquired into. It is shown that the metaphysical problem cannot be solved without a conception of an infinity. It is due not to the limitations of the human reason but to the necessities of the case itself. The conception would be the same even if the perfect reason of a God were substituted for that of man. Such an infinity must be omnipresent, and every thing must have been developed from it, for the independent existence of even a finite thing will limit the infinity and make it finite. Consequently the infinity must possess the potentials of all things material and spiritual, so that it must possess both consciousness and extension. It must be non-atomic and continuous, as there can be no interatomic spaces vacant in an omnipresent substance.

12. In section four it is shown how from such a

“primal reality” spirit and matter and the rest of the world develops through the action of the inherent characteristics of the consciousness, which is the source of all energy. Mechanical causation is the statement of the natural sequence, the prime force of which is derived from this primal energy. In section five the special characteristics of the soul are taken up, while in section six its inter-action with the human body is discussed. Soul being a distinct entity must remain so until it is resolved into the “primal reality” thus attaining salvation ; this assumes transmigration. Being a developed entity the soul cannot be immortal, but this does not exclude the possibility of several lives to exhaust the tendencies already developed. This finishes section seven. In the eighth section the theory of incarnation or the real approach to a perfect being is discussed. Section nine deals with the three fundamental tendencies in the creation, which are important from the material as well as the spiritual point of view. Section ten deals with the aim of life or salvation.

13. Upon the characteristics of the “primal reality” section eleven builds up a conception of absolute virtues, absolute because based upon the absolute characteristics of the real existence. In sections twelve and thirteen relative virtues, individual and social, are discussed, while section fourteen enquires about certain laws of spiritual retribution ; it also discusses the question of free will. Section fifteen deals with the question of purification, and section sixteen brings the statement to a close with Divine Love.

14. Thus an attempt to know the Unknowable, and, in such a knowledge to lay the foundation of an unassailable ethical system, one for all peoples and all ages because based upon absolute reason, is made. So far as it helps to clear the air, its purpose will be served. With the gradual development of the lines of thought indicated herein it may, it is prayed, lead to the evolution of a system which may satisfy all the warring factions, and may lead them to join hands in amity and spiritual brotherhood. In such a prayer let us all join for the peace of the world. Let us all remember Him for blessed are they who are at His feet.

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ETERNAL TRUTH.  
I. SPIRIT AND MATTER.

15. I may doubt the whole world but I cannot doubt myself, because the moment I doubt myself I predicate my existence. So thought the reputed philosopher in the West. Yet many have denied this very "myself", and have described it as a mere sequence of thought or as an accident of the organisation of the body. Such a view has seldom been a convincing one, and the world has kept on accepting the existence of the soul as the primary fact of knowledge notwithstanding all such philosophers. This has not been without reason; if I have no existence as a soul, then there is no point whatever in my search after truth, or in my enquiry into the cause and character of the world I see. The only thing that matters in such a case is that I should pass my life so as to give the greatest comfort to my body by hook or crook, for on the dissolution of my body no account shall be taken against me, as there will be no "me" at all.

16. The great argument for the non-existence of the soul as a separate entity from the body is that we sometimes find that the defects in the organisation of the body are accompanied with defects in the working of what we call the soul. It is so to such an extent that sometimes the phenomena of double and multiple personalities are observed. Besides such extreme cases it is generally seen that the nervous or-

ganisations of all persons are not alike, and so there are differences in their mental capacities also. Further when a person dies there is no reason why we should suppose that the soul exists still. The peculiar characteristics which led us to predicate the existence of a soul do not appear anywhere. Our actions in life can be explained in terms of physiological psychology, and there is no need for the supposition of an ego.

17. If, however, other reasons should lead us to accept the existence of a soul, these difficulties should not prove to be insuperable. A separate soul entity requiring a body to manifest its activities in the physical world will necessarily be limited by the number, condition and efficiency of the organs existing in the body. If with the derangement or disappearance of any organ the corresponding activity is affected, it may be simply because there is no means for the manifestation of that power of the soul, and not because the soul itself becomes defective. Thus in the case of a person blind of one eye nobody would say that the soul is blind to that extent. Similarly when the soul separates from the body neither the body can do the works it used to do, nor can the soul act as it did before. It does not prove that the soul ceases to exist at that time.

18. The association psychology as well as the parallelistic doctrines of psychic monism are unable to explain many things which are characteristic of mental existence. Thus in comparison and reasoning the alternative ideas do not come up one after

the other by the mere force of association, but there is also a selective activity of the soul. In fact when such an effort of attention is given up, and the ideas come up freely according to their own energy, it is often found that the ideas which come up at a particular time are not those which are connected in any way with the preceding ones. They come according to their strength at the time, even in a disjointed way. The scenes in dreams and in the dozing condition are examples.

19. Further there are mental activities to which no correlatives in nervous actions are found. Perception itself is not merely a mechanical fact, although it may be attended with mechanical phenomena. Thus if I am thinking of something else while I am looking at the wall, I may not perceive the resultants of the physical stimulants. Besides, my perceptions themselves are harmonised in a way which cannot be explained on the nervous hypothesis. Thus although there does not appear to be a unifying centre for the nerves attending to the two optical fields, in practice the vision of both is harmonised into one. At any particular time there is a particular condition of my bodily feeling as a whole, but it would be difficult to identify any central nervous centre as performing the function.

20. This break between the psychic and the nervous phenomena is very well illustrated by the psychology of "meaning" in the famous telegram case of "Your son is dead". The mere taking away of the first letter "y" makes a whole difference of meaning,

and although the difference in the physical stimulants is not so great, the resulting effects may be widely different. While in the former case the whole course of one's life may be changed, in the latter one a mere letter of condolence may be the result. The energies spent in the two cases cannot be said to be in proportion to the physical stimulants. This "meaning" itself may affect in different ways and degrees in the cases of different persons. There is, therefore, no corresponding mechanical factor in relation to "meaning", which is a purely psychic phenomenon.

21. The effect of meaning is evident in the case of memory. It may be difficult to remember an unmeaning combination of letters even after several repetitions, but a statement made by some person only once, and having a meaning for the hearer, may be remembered without any repetitions at all. It is difficult, however, to imagine what kind of physical trace "meaning" can leave, specially when the innumerable ideas, meanings, conceptions, and a host of other daily mental actions are taken into account.

22. The synthetic activity and the unity of the soul are also apparent in the case of pleasure and pain. Pleasure and pain are not distinct kinds of physiological activities, but are feeling tones which may attend the particular conditions of any activity ; it is a psychic element. What is pleasurable at one time may be painful at another by reason of the mind being in a different mood, although the physical stimulants be the same or of a similar kind. Moreover pleasure and pain may have a unified undertone. Thus a

person may be happy in spite of disturbing events, or he may be unhappy though he may laugh with the audience in the theatre. There is no nervous unity corresponding to this psychical unity. Further colours which in themselves be pleasant may, in certain combinations of a particular picture, become unpleasant by reason of the aesthetic meaning of the picture. The aesthetic pleasure of the same group of sensations forming a picture may be different to different persons. These are, therefore, psychical facts, and are not merely the unvarying accompaniments of the physiological phenomena.

23. When a child undertakes activities to get to food and gets it, then on subsequent occasions his activities are shortened, and he gets to the successful act sooner than before. On the hypothesis of mere association all the activities should be repeated each time, but the psychical pleasure marks out the act, and that act alone tends to be established through the selective activity of the soul. Thus even the mechanical formations of habits are psychically guided.

24. Indeed the very examples of unconscious cerebration support the existence of the soul, as they show conditions where the attention of the soul is not present, proving thereby that mere mechanical cerebration is different from one where the soul is fully attentive.

25. In multiple personalities the soul may lose memories, or rather may be unable to work through the physical storage of things in the brain, but the psychical dispositions remain the same. This is quite

compatible with animism. A duality of the instrument may produce a duality of work but it does not prove a duality in the worker. In the rare case of a co-consciousness it is quite possible that the bodily mind—to be explained later—may attain abnormal development and vitality, but from the nature of the case it can be so in very rare cases only. In the case of the animalcules, which develope into two on being cut, a new soul may enter the new portion, just as it may do in the bifissioning amœba. The same thing cannot happen in the higher organisms, because there the specialisation makes the cut portion an inefficient and so an impossible habitation, whereas in those animalcules the necessary elements exist in both the parts.

26. The argument from the conservation of energy also does not disprove the existence of the soul. Even if the soul does not show the creation of new energy, it can give a direction to the motion of the energy without changing its total amount.

27. The fact that in sustained moral volition a huge amount of stored up energy is expended shows that there is some entity, which can make such sudden drafts. It cannot be explained merely upon the mechanical hypothesis, as the same group of sensations would not produce the same results in different persons. It cannot be said that this difference is due to previous mechanical development of other associations, because in that development also this difference in the psychical effects must have been present.

28. There is a vast difference between a material

machine and a living organism. The machine acts in a set way when once moved, and any obstacle tends to stop its motion. On the other hand, a living body, when it comes in contact with any obstacle, does not stop, but tries to find out a way to avoid the hinderance and reach the desired end. This discriminating persistence is the peculiar feature of living bodies. Again, if any working portion of a machinery is removed or is disabled, the whole machine stops. In the case of living beings the disablement of a part does not necessarily imply death or a break in the continuity. Further a machine may be affected in parts only, but in a living body there is a total reaction to a stimulant. The machines do not possess such a total unity as the living bodies do. It is interesting to note that machines themselves are the results of the purposive activity of the soul.

29. The mental faculty may act not only independently of but sometimes even against the body. This is obvious when we analyse and examine a moral action. Although the physical desires may be impelling us to one line of action, and though there is no witness to our misdeed, and even if we act in the right way we do not expect our goodness to be known to others so as to enhance our reputation, yet we try to act in the way which we consider to be virtuous. We have to undertake a good deal of effort in opposing our desires, but we do it. It is true that the conception of the virtues is taken from the surroundings, but a mere conception has no power of action. The desire to act according to this conception

could not have withstood the tremendous force of the physical desires, if we had not thrown in its favour the force of our determined will, determined in spite of all the unfavourable circumstances. Indeed in the very development of our conceptions the selective activity of the soul is present giving it the individualistic character.

30. That different sensations affect different persons differently goes very much against the parallelistic view. But the fact that at the time of death no mental activities are exhibited at all is fatal to such a conception. At that time one side of the monistic psychic substance is present to the view, while the other side is absent, proving that the two may not co-exist. If this is due to the absence of something made up of a substance similar to that of the body, but independent of the body, then it is animism pure and simple, though the soul may have a material form.

31. Primarily my existence does not require any proof. Everything else must be proved to my satisfaction. But what do I understand by my self ? Is my self the body I see, which I call my body, my hands, my feet, my brain, my spinal-cord, my eyes, my ears, and so on ? Clearly they are not for they are the things which belong to me. I am their owner, they cannot be my self. What are my indications, which may show that I exist ? I think, I understand, I manipulate, I remember, I invent, I will, I see, I hear, I act. My eyes can not see and my ears can not hear, if I do not care to see or hear. My brain can not think, if I care to sleep. I dream, but dreaming

is not thinking. The undesired excitation of my brain keeps me from sound sleep, just as a severe pain in my hand may move it without my desiring it. In all these I act directly. I do not say that my eyes see, my ears hear, my body sleeps, or that my brain thinks and so on.

32. In dreams also if I leave it all to the brain, then things appear so unconnected, so fantastic, and so vague. Let me feel a desire and will in my dream and my world of dream tends to become more definite than before in obedience to that impulse. I matter even there which appears to be so independent of me.

33. In memory who feels the continuity ? How do I understand that that particular matter is something of the past, which I felt at that time ? It is true that in thinking I manipulate the impressions which I have already received, but how do I bring out new conceptions altogether ? How is it that I am able to manipulate intelligently at all, giving every idea its due place instead of every thing coming up in its natural physical sequence ? It is true that I cannot do as a child all that I can do as an adult. But though my powers may not be fully developed, yet my continuity is not broken. When I am in sound sleep or am unconscious, then do my organs become as undeveloped, or does my soul become as rudimentary as is said to be the case when I was a baby ?

34. Further what organs are necessary to give the body its living condition ? When the brain is ren-

dered inactive by chloroform, the body lives still. Even when all the other functions of the body have stopped, the heart keeps on palpitating for some time. When the heart fails, there is a sudden death. Recently there have been cases in which persons have been brought to life by inducing the heart to beat again. A case has been reported in which the heart of a lady stopped beating, but she was kept alive by her loving anxiety for her son who had been lost. She kept on conversing and gradually the heart resumed its beat. This shows that the soul does not depend for its existence absolutely upon the organisation of the body.

35. If death is caused by the exhaustion of any substance in the body, then it should be possible to revive life by the administration of that material. Indeed it is not said what makes organic matter different from the inorganic one ; only the difference of the functions is noted. Sentient life cannot be created by compounding inorganic substances in the proportion in which they are found in organic life. Life cannot be a result of the mere particular arrangement of inorganic or dead matter.

36. Scientists like Sir Oliver Lodge are demonstrating the existence of unbodied spirits in the West. To the Indian the separate existence of the soul is self-evident. In spiritual progress it is said that there actually comes a stage, when the "yogi" begins to acquire knowledge of his past lives, and

"yog" is not a body of mere theories, but is a system of tested practical rules.

37. A constant struggle for life is said to be going on in the living world. Any organism, that is able to adapt itself to the circumstances by finding ways of overcoming the disadvantages of the surrounding life, wins in the end. This can be done through the exercise of intelligence and will only. These mental capacities may have such a profound effect upon the organism as to produce changes not only in the mental characteristics but also in the physical formation. It appears that the soul adapts the body for its fuller manifestation, and it may be said that the mind makes the body.

38. It may further be asked, that if our capacities and tendencies are only inherited from the parents, then how is it that often the offsprings prove to be of a nature quite the contrary to those of the parents? And how do two brothers differ in their mental, moral and even in physical qualities, although they are the sons of the same parents?

39. There is another very important point to consider. Even if our mental capacities are the products of our bodily organisation, it is clear that, when fully developed, our mind is a very complex and delicately organised something. Vast memories, intense desires, likings and dislikings, great conceptions, high intellectual power and so on become embedded in our mind. So before death occurs, this unitary organisation should be broken up, and tendencies should be exhausted. It may be said that this is what probably happens in the

old age. But when a person dies of heart-failure in the full enjoyment of his mental capacities, what becomes of his mind ? His physical vitality undoubtedly appeared to have been exhausted, but exactly the same thing cannot be said of his mental energies.

40. As a matter of fact this controversy about soul has been raised by our sticking to our prejudices. Spirit and matter are considered to be directly opposite in qualities. Thus if matter which we can see possesses extension, then soul, which has different properties, and which we cannot see, can have no extension. Consequently people with monistic tendencies accept either soul or matter as the sole entity. While, therefore, the materialists are averse to admit the existence of anything perfectly inconsistent with matter, and so advance unconvincing theories about the non-existence of anything called spirit, the spiritualists also advance fantastic theories, representing the material world as being altogether false, or as being within in our own mind.

41. The Neo-Vedantists say that just as we see a serpent in a piece of cord lying in darkness, but when light comes we find that the snake never existed and could never exist ; just as our dream-world presents to us various physical objects without there being any real substratum for them, so this world also is altogether unreal. It never existed, does not exist now, and will never exist. It is merely our ignorance which makes us perceive this world, otherwise the only reality is the Divine Spirit, of which we are only the images. If, however, we introduce a piece of stone

near the piece of cord, then probably we shall perceive a frog near the snake. The point to notice here is that although we shall see a snake and a frog where there are none, yet our differentiation between the two things will not be groundless, but will be based on a difference in the things themselves. Similarly if we see the different things of the world not in their real form, still we can surely say that the difference which we notice amongst the various things is not unreal. Advance a step further, and consider a case where two pieces of mud shaped like the cord and the stone are placed in the dark, then the two different things will be one in substratum but different in form. Similarly this world may be one in substratum, and yet may be different not only in the form presented to us but also in its real form. The variety we see in the world cannot be groundless.

42. If we look at the character of the dreams we shall find that they have a certain similarity with the pictures in a bioscope. It appears as if our vision in dreams is not quite so wide or clear. Even our own consciousness is not so definite, and a kind of haze appears to surround the whole thing. Sometimes we think of or desire some situation and we vaguely feel as if we are passing through it without its visible occurrence. For example, if we find ourselves attacked in a dream with little opportunity of escape, and if then we just begin to imagine a situation in which we get a loophole, then we feel as if we have escaped in some vague way without any such thing visibly taking place. Some such condition exists when we are half-

asleep or dozing. But no one would say that a picture has a reality similar to that of the world. The dream and the actual world cannot be compared in this way ; dreams and pictures are merely representations, while the world is a reality.

43. In dreams we see also living persons without there being any in reality. Are the living persons of the actual world as unreal as the physical objects are said to be ? Now no object of the world requires any reality, and the existence of the Divine Spirit becomes unnecessary and problematical. Every thing, living or non-living, is, as if it were, nothing. I can see my own self also walking, acting in the dream, so my existence also must be unreal ! A theory should explain palpable facts, and if it denies them altogether, then apart from its verbal logic it is quite useless. Such a logic of words carries no meaning, and can only misguide.

44. Moreover an example can be used for understanding and illustrating something otherwise proved ; it cannot be a proof by itself. Then how do we prove that this world has no reality at all, permanent or temporary. A thing may possess a form temporarily, but it does not mean that that form never existed, or that the thing never took that form.

45. There is another question. It is said that this false world appears as real to us by reason of our ignorance or Avidya. When this ignorance is removed the soul gets the real knowledge, and sees the real existence. This is possible only with the help of the body. With its help we associate with the seers, we

read books, we undertake spiritual practices, and then we come to know the truth. Now the body, a fact of the outside world which we call unreal and false, must itself be false and unreal. Probably it does not exist, and we are only deluded. But how does a false or unreal thing help the soul in acquiring real knowledge ? Admitting that the power which works is not of the body but of the soul, why should the soul require an unreal thing at all to manifest its own power ? Indeed even those who profess to be liberated, though yet in form or body, eat, sleep, drink, ease themselves and do all such things. Why should they who have seen the reality require to do these things ? They say that the body follows its own nature. But the body has no power to do any thing without the soul, for the body is false, unreal, a mere nothing. When the soul leaves the body and death is said to occur, the body can do nothing whatever. They say that the soul thus exhausts its "sanskars" or effects of former lives. But whence these "sanskars", and how are they exhausted ? Actions in an unreal world must themselves be unreal. If the motion of a railway train, or of a flour-mill is false so is that of a body. Why should such a motion, or any activity in which the unreal and false body figures, leave any sanskar or effect in the soul at all ? How can it be possible ?

46. Again whence this ignorance ? If it is beginningless then it is also endless. In such a case there can be no manifestation or removal of it. It is useless to talk of liberation and salvation. There is no point in gaining knowledge, doing virtuous deeds,

avoiding vices, associating with seers, in short, in doing anything whatever. If this ignorance or Avidya exists separately from the Divine Spirit, and covers It only now and then, then this Avidya must be something wonderful, probably it is even a greater wonder than the Divine Spirit Himself, for it deceives even Him. Further, the independent existence of either must limit the other, and neither of them can be omnipresent and infinite. How are the relations of these two regulated ? Is there any third entity to perform the function ? If, on the other hand, it is a quality then it should have a support or substratum of which it is the quality, for a quality can have no independent existence of its own. If that support is the Divine Spirit, then the two are not separate, and so there can be no end of Avidya or liberation from its influence. But they would say that although Maya, Avidya or Ignorance has no beginning, yet it has got an end, so that the liberation of the soul is not impossible. While Avidya may end in some individual cases, in others it does remain, so that there is no complete end of it so far as we know. But in these individual cases it has had no beginning. This would mean that the individual souls, with which is combined the beginningless Avidya, must themselves be beginningless. This would create several problems. These beginningless souls must then be independent of Para-Brahma, and there will be not one reality but a number of realities, for then there will not be one infinite essence of everything. This would introduce the limitations of form and size, and would uproot the whole

Vedantic position. Secondly, nobody can now say that after the removal of Avidya the soul would become one with Para-Brahma. It can be so only when the soul be one with Para-Brahma originally, and then Avidya be imposed upon it. In that case Avidya will have a beginning. Consequently when the differentiation of the souls is beginningless, it cannot be removed now. Thirdly, after such an end of Avidya in individual cases, the liberated souls can never come into life again, for Avidya can not begin again. What would then be the source of new souls ? Or will the whole of the Avidya together with the creation end at some future time for ever, never to appear again ?

47. On the other side a Western philosopher confidently asserts that the whole world is composed of mere ideas. I cannot think of any "extension" without imagining the form of something extended having a definite size and a shape. All such images are surely my own ideas. Consequently "extension" as such cannot exist by itself independently of these ideas or images. The external objects are, therefore, ideas of some spirit, either of myself or of some other one. These outer ideas, size, colour etc., vary under the different conditions of my perception. The size appears to differ with the distance. The size and form may appear under the microscope as quite different from those which may be seen with the naked eye. Colour-blindness is another instance. That the objects exist even in my absence, and that they appear to possess a certain continuity is due to there being other perceiving spirits besides myself. The changes

that I may perceive are due to the manipulation by other spirits, but such manipulation can produce no objective reality. I manipulate in my dreams but that does not make them real. It is true that these outer ideas appear to possess greater brilliancy and permanence than my mental ideas, but it is due to the fact that the outer ideas are the ideas of the Supreme Soul, Which is perfect. I recognise other finite souls by their similarity to myself. Soul is immaterial and spiritual, and so its ideas also must be of the same kind. Consequently matter as such has no real existence.

48. The theory, however, begs the whole issue. It does not prove but merely states the immateriality of the soul. We may not be able to perceive it as we cannot perceive ether, but it does not prove that the soul is immaterial. Our inability to perceive may be due to a defect of our vision. Indeed the moment we make extension a mere idea of the soul we admit that there is something in common between the soul and the quality of extension, otherwise we could not have imagined anything with any size and shape, as it would have been absolutely foreign to our nature. While it is sought to be shown that every material thing is only an idea, it is not tried to prove that the ideas have no extension, and that is the whole problem.

49. Further our mental images are fundamentally and qualitatively different from outer ideas. The difference is not merely of brilliancy, but our mental images are no images at all. On the screen before

our closed eyes there is no actual picture of the object we are imagining, but we simply understand that the object is such and such. Consequently it does not prove that even when the object exists clearly before us it has no reality.

50. In dreams the scope of vision is so limited, time and space are so flitting and changing, that the dreams cannot be compared with the actual world. In dreams I see other living persons also ; indeed I find myself even present in the dreams ; does this mean that the actual living persons as well as myself are mere ideas ? My consciousness in the wakeful condition is clearer and more intense than it is in a dream ; the actual living persons appear to be more real than those of a dream. Are these facts due to the real persons and the real myself being ideas of the Supreme Soul ?

51. I recognise other living beings by the similarity of their actions to those of myself. But there may be cases in which such similarity is not exhibited, *e. g.*, the actions of an amoeba are quite different from mine ; plant life would form another example. Does a soul exist in a plant or in an amoeba ?

52. The Supreme Soul is perfect, and so its perception also is perfect. An object which appears to possess four sides to us, may really have six sides to Him, just as a fly's wing is seen much better under a microscope than with the naked eyes. This is a quantitative difference. But we have seen that our mental ideas are qualitatively different from even our limited perceptions of His ideas. Does it mean

that there is a qualitative difference between the finite and the Infinite Soul ? In that case while the finite soul is said to be manifestly immaterial, the Infinite Soul may be something other than immaterial ! Further these outer ideas belonging to a qualitatively different Soul may have objective reality.

53. Our mental ideas are images of outer ideas, but are these outer ideas also images in the mind of God of some other ideas existing in any other higher being ? If so, then there will be an unending series. If not, then evidently these outer ideas are not merely images, but are things-in-themselves, that is, they possess objective reality.

54. The Supreme Being is a hypothetical being. We do not know His form, organisation, powers, functions, or His relation to the world of sentient beings, nor do we know how He creates the world. These things are beyond our knowledge. Is it not sufficient that He should provide us with an argument to explain the permanent appearance of what we have called outer ideas !

55. The world does not exist when I am sound asleep, unless it is being perceived by some other soul. Do I exist when I am in sound sleep or when I am unconscious, because some other soul is perceiving or rather feeling my consciousness ? Otherwise why should I be continuous ?

56. We measure a foot with an inch. Under the microscope both the foot and the inch will increase, but the relation between the two will be the same. This shows that the variation is in the power of our

perception and not in the sizes of the objects themselves.

57. If extension also is merely an idea and so something spiritual, then there is no antagonism between spiritualism and materialism. What is considered a quality of matter becomes a spiritual attribute. If extension is altogether unreal, then how can an unreal thing be produced from or in a real existence. Further if the Infinite Spirit is omnipresent, then it must pervade all things and ideas, and so cannot be absent from size, form, or extension. The very idea of pervading implies extension.

58. Another philosopher considers space and time to be the inherent modes of the action of mind, and so every thing is known in their terms. The appearance of things is, therefore, coloured with these natural tendencies of the mind, and we are unable to see the things-in-themselves, which may be different from these appearances. But that space and time are matters of intuition proves not that these are mere mental modes of thought, but that they are so real that they do not require any other evidence or proof of their existence. Indeed it may even be said that owing to there something being in common between my soul and space and time, I accept these without the least hesitation even before I have got the capacity to think or argue.

59. Then it is said that while theoretical reason deals with these appearances or phenomena, "practical reason" proves the existence of my self and God as things-in-themselves, because my every action implies

them. I may not be able to prove them theoretically, but my practical reason, which is higher than the other variety, indicates their existence. Whether God is or is not implied in practical reason is doubtful, but there can be little doubt that practical reason implies space and time. I not only know and think but also act in terms of space and time. Indeed I do this even before my capacities for perception are developed, for one implies and accepts them in the very movements of hands and feet, when one is a new-born baby. Space and time are as necessary for my actions as my own self is. Consequently they are as good things-in-themselves as my own self is.

60. Another class of philosophers then accept a dualistic conception. Spirit and matter are two realities which exist independently of each other ; but while matter is inanimate, the powers of the soul are limited, and so neither can create or regulate this wonderfully intricate and delicate world. Therefore God, Who is omnipotent, omnipresent and omniscient, manipulates matter and spirit to create the world. All these three are beginningless and endless. They are independent of each other in the matter of existence, but their powers and functions are different.

61. Besides many other matters about this theory, which will be considered in the next section of a Personal God, there is one very important question, which goes to the root of the whole matter. It is said that this perfect God is omnipresent. Omnipresence means that the presence should be at every mathematical point throughout the whole universe. If A is omnipre-

sent in B, then B can really be only a form of A, otherwise if anything else also exists in B, then all the mathematical points in B will not be available for A, and so A will not be omnipresent in B. Consequently the world must really be a form of God Himself. If there is any other thing also, which is independent of Him in the matter of existence, beginningless and endless like Him, then He can not be omnipresent. It is sometimes said that He is omnipresent just as space is omnipresent in the things existing in it. But space by itself is noting substantial. It is a quality of something already existing. There can be no space absolutely vacant. This will be clear when we consider, whether space and something existing in space can have existences independent of each other. Space is nothing having an independent existence of its own. If by space we mean the substance filling up the space, say ether, then ether also can be omnipresent only in the case where every thing should ultimately be a development of ether itself. On the other hand, God is said to have a clear active existence independant of the other two independent but less powerful existences. Therefore there can be no comparison between the omnipresence ascribed to God and that of space.

62. Then it is said that God is omnipresent as heat is present in an object. But heat is a condition of things. It is no thing by itself. It cannot exist apart from anything which is hot. If God is like heat only a quality of matter and soul, then the whole case about God is given up. God no more remains a real independent existence, nor can He be a

perfect entity. Indeed omnipresence simultaneously with the independent existence of two real things is a contradiction in terms. Duality means a limitation of one thing by the other, unless both of them are merely the two aspects of one thing. In such a case these aspects only do not form the total thing. A piece of paper may have a certain size, shape and whiteness, but these combined will not make up the paper. They are simply the qualities of paper. Consequently the real existence in such a case would be one and not two or three. If God is then merely a common quality both in matter and soul, then besides the necessity of identifying that common quality, the common quality itself cannot possess greater power than its own substratum.

63. Without omnipresence God is not God, because He can neither serve the ethical purpose of watching every body's actions, nor He can perform the functions of regulating, governing, and creating the worlds efficiently. His sphere becomes limited. The conception of there being more than one independent existences having introduced the limitation of each by the other, a form becomes necessary for each. There will be the connected questions about the ways of His working, seeing, acting, thinking, moving and so on. Further there will be the great question whether beyond these finite existences—all the three having become limited—there is any other existence. If so, what is its character and its relation to the other three ? Thus there will be an unending crop of problems.

64. Some say that God, an omnipotent Being,

created the whole world out of nothing by the mere fiat of His will. Such a statement may be a matter of theological belief, but cannot stand logical reasoning. How did He create ? Has He hands, feet or other organs, of course more perfect than our own but all the same existing ? Who obeyed His will ? What is meant by nothing ? Was there any space vacant which He Himself did not occupy, and in which He created the world ? Then He cannot be omnipresent. What exists beyond Him in space ? How does He exist in a vacant space ? What is the relation in point of time between the creations of the different systems of planets and stars ? Is He always creating and destroying, or is there any fixed time for the work ? Above all, how can something be produced from nothing ? Merely arbitrary premises and conclusions cannot satisfy reason.

65. The discussion about omnipresence has made one thing clear, and that is the necessity of a monistic conception. Even if God is left out of the account, there will be soul and matter still. If both of them are finite, then what is the infinity beyond them, how is that infinity related to these two ? How are the relations of soul and matter regulated, and how are the worlds created ? Can infinity exist without being omnipresent ? Will not even finite but independent existences limit an infinity and thus make it finite ?

66. Indeed it is curious that philosophers should be at such pains in formulating deep theories with hair-splitting arguments, but should be unable to see the obvious fact that in reality there must be some-

thing in common between spirit and matter. Nothing can be reasonably conceived as having an independent existence without having any extension of its own. Immortal, spiritual, as having no extension whatever, are mere words without meaning. Qualities, conditions and relations may be abstracted for the purpose of consideration, but they can have no independent existence in reality. In such abstraction only they may be said to have an immaterial existence. If soul is such an immaterial existence, then surely it can be only an attribute of the body ending with the bodily dissolution. If, on the other hand, the arguments already advanced should convince us of a separate existence of the soul, then soul also must certainly possess extension. The question of its form will be treated in a later section. But the mere fact that we cannot see its form is no reason against its extension. We cannot see other things which we accept as extended, *e. g.*, air, ether, atoms etc. Some say that the real existence is only force which shows itself in extension. If it means that force is the only active existence, then it may be true as there can be no activity without some force, but if it means that extension develops out of force, then it is manifestly impossible, unless force itself has some kind of extended existence, though we may not be able to see it. That the qualities of matter and spirit are so different does not mean that they are irreconcilable. A stone falls, air rises; stone cannot increase or decrease in volume with the same amount of substance and weight, air can do so; air can enter where stone

cannot; air has no particular size or form, stone has fixed ones, and so on. When objects of such diametrically opposite qualities as air and stone can be considered to be forms of one thing matter, there is no reason why soul and matter may not be reduced to a common factor. To say otherwise is merely sticking to our prejudices. To the primitive man his own personality, and those things which could actively affect him, were more striking than those ones which appeared passive to him. So he gave the active powers of nature also credit for possessing a personality. Gradually the latter began to be understood, but the distinction remained, and the philosophers have found it difficult to shake it off.

67. In this connection it would be interesting to note that the discoveries of Dr. J. C. Bose of Calcutta indicate that even the stones possess some power of responding to shocks. This shows that rudiments of life may be possessed even by inanimate nature. There is no violence to reason in supposing that soul may be a special form of something underlying both matter and spirit. Distinct from the body the soul may use its organisation to develope its own potencies, the process being helped by the external stimuli, leading to better interaction and intimacy of both, each developing its own momentum, separating when interaction becomes impossible, giving to the whole the appearance of living life.

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## 2. PERFECT BEING—GOD.

68. In the previous section we have seen that there does not appear to be any reason why the existence of either spirit or matter should be negatived, or that they should be considered as absolutely exclusive and independent of each other. But besides these a Creator has been necessary to explain the wonderfully complex organisation of the world. Every object, which is not a product of nature, but is the result of man's creative intelligence, requires a maker. This mental attitude makes it hard for us to conceive how any thing can come into existence, without its having been made by somebody. The Creator and Ruler of the world is omnipotent ; He rewards the virtuous and punishes the vicious. In His government there is no favouritism. But he has infinite mercy for those, who repent and purify. Not a straw shakes without His knowledge or will. He knows whatever we do even in the greatest secrecy. He is omnipresent and omniscient. There is nothing beyond Him. He is infinite. He is the cause of every thing, but has no cause for His own being. He is supreme, infinite, and perfect.

69. Here is a great mind born in humanity struggling to get beyond his immediate limitations. But what was undoubtedly a great step forward in the progress of knowledge becomes for the theologians an absolute truth, the least deviation from which is the direct road to perdition. There is no limit to His } )

power, so that He can create the world out of nothing. He is present in the very minutest grain of sand. His knowledge is unlimited ; He knows the past, present, and also the future.

70. Some make Him a personal being, while others consider Him to be formless, but possessing the attributes of perfection. By being considered formless the ideas of omnipresence and infinity appear to fit better than they would do with a personal being, who would thereby become limited in size and shape on account of having a form. This would also avoid inconvenient questions about the kind of form He possesses. But whether He is formless or personal He possesses all the attributes of perfection.

71. We have examined the statement representing Him as creating the world out of nothing. We have seen that the conception of omnipresence excludes the independent existence of soul and matter, and that in such a case they must be developments of His own self. It may be argued that the soul is present at every point of the body, but is still separate from and independent of the body. But this is not the case. When I am unconscious my body does not respond to pin-pricks, as it does when I am wide-awake. Even in my wakeful condition if I am absorbed in some thought, I may not be conscious of many things, unless my attention is forcibly brought to any particular point by some extraordinary matter. Still my soul may appear to be permeating the whole of my body, as sugar may appear in sweet water, but it cannot be said to be omnipresent in water. Such a periodical

and irregular presence cannot be permissible in the case of one which is said to be omnipresent, because omnipresence implies not only presence at every mathematical point, but also at every moment of time. The necessities of omnipresence, therefore, make it probable that there is some underlying unity not only between matter and spirit, but also between God and the underlying substance of matter and spirit.

72. The other attributes of omnipotence and omniscience also create some very difficult problems. It is an old question why the omnipotent God created a world, in which there is so much misery, so much vice, and so much of that which is obnoxious and disgusting. Various unconvincing reasons have been advanced to explain away this pertinent question. They say that evil is necessary to appreciate the good, just as we can not value a cooling shade sufficiently without first having passed through a scorching sun. This argument implies that our natures being evil we require to appreciate the good. But who made our natures? If our appreciation of the "good" is not required to improve our own nature, but to feel and understand the power and greatness of God then one would ask why should God want His power to be appreciated? Is He also like frail humanity swayed by pride and vanity? They say that God has created such a world to exercise His infinite mercy. But is this not a curious pastime in which the All-powerful indulges, first to make His mercy necessary and then to exercise it? Is it exactly exercising mercy to make people miserable? How does the All-merciful bear the

idea of any of His creatures being in trouble ? Could not His omnipotence so arrange affairs that people should have had an appreciation of His mercy and goodness without the necessity of evil and misery ? Some people would call a totally good world a monotonous one. Is it not a fine testimony to their Creator's omnipotence to say that He requires misery to make the world tasteful ?

73. Some say that He creates the world so that the different souls may fulfil their destinies, may reap their rewards or may take their punishments, the heaven and the hell existing in the world itself. They say that God, spirit, and matter are three primal entities. During the course of a creation the souls have acted in a certain way; these actions leave their effects or sanskars. When the material world resolves into uniformity according to the inherent action of the forces set in motion by Him, there remain many souls who have an outstanding account of their sanskars. This account has to be satisfied, and so the world is again created. As the sanskars are of both good and bad kinds, so the world also has to be good and bad to reward and punish.

74. But actions can take place only when the world is created. Although this Divine creation should be existing from times immemorial, yet the very fact that a world in which the sanskars are built up is created presupposes a time in which there were souls without any sanskars. Such a conception, besides fixing a beginning for the creation, does not ex-

plain the problem why God created evil and vice in the very first creation, so as to make evil sanskars possible at all to pollute the whole course of innumerable subsequent creations. It cannot be said that sanskars are inherent in the soul and so do not require a world to be developed, for in that case they would not vary, the good sanskars would remain good and the bad would remain bad. In such a case there would be no question of settling an account or of a reward or a punishment, and so there would be no necessity for the creation. If our natures are inherently bad, then they cannot be made good. This question becomes all the more pertinent if the souls also are created by God. Why did He make souls capable of evil deeds at all ? Having done so by mistake, why does He not now eliminate them once for all ? The mere statement that the creation is a beginningless and endless cycle does not explain anything. It simply implies the impotence of God to mend matters even now.

75. Some persons deny flatly the existence of anything evil. We think anything to be evil because of our own imperfections. Good and evil may or may not be matters of opinion, but misery is a matter of feeling, and so cannot be disposed off so easily. But what we suffer is a sign of His mercy, for now we are on the road to purity and His grace; this is a time for our test. We have to prove that we deserve His kindness. It is a sign that He considers us strong enough to undergo this test. It is a sign that He is waiting with His hands full of happiness to bestow

it upon us. Let us then be thankful and contented, and let us acquiesce in His will so that we may reach the peace awaiting us. When He could have made us dutiful and virtuous, where was the necessity of the test of misery ? Misery is certainly not a sign of strength ; some persons may bear it while others may be unable to do so, and may become even more demoralised than before. Then trouble and misery is not a result of bad actions, but is a sign of His mercy ! Strange mercy ! Suppose we fail in the test, shall we still get peace ? If this argument is to be explained by saying that misery punishes us for our past deeds, and then by purifying us makes us deserving of better fortunes than the present ones, and so it is a sign of mercy, then clearly this is no mercy at all, as we have already been punished for our sins. Moreover the main problem—why vices have been allowed to exist at all—remains unsolved.

76. Some may say that no action is bad in itself, the organisation of our body or society makes us consider it bad. Killing in itself is not bad. We kill in war. A virtuous judge orders a murderer to be hanged but incurs no sin himself. It becomes a sin when done not for helping mankind or for protecting one's self but simply for satisfying one's baser nature. Taking another's goods in itself is not a sin, though it may be a crime. Thus when a starving person steals, nobody condemns him. But why this conflict between actions natural in themselves and our own organisation, bodily or social, should be possible ? Why was not every thing made in such harmony that there could have

been no evil in any situation whatever ?

77. It may be said that every thing is the natural result of some thing preceding it as a cause. But misery is a matter of feeling. If the natural result had not been accompanied with any feeling tone, it could have been said that there was no misery, and every thing happened only in its natural sequence. Why is there any such causation, which carries with it a painful feeling, possible at all ? Or why were our natures made capable of feeling pain in the process ?

78. Apart from this question of good and evil, why should He have created the world at all ? Was it to show His power ? Is He swayed by the desire to be praised ? Curiously enough, even this purpose is not quite served, for He has limited human perception so much as to keep innumerable wonders of His creations beyond the reach of most of the persons, and about many things human reason only argues and infers.

79. Does He create the world to keep Himself occupied or amused ? Does He require to be occupied or amused ? Does time become so tedious to Him also ? But what a strange occupation and amusement ! Other peoples' trouble and His amusement !

80. He creates the world to give His infinite love to all. Strange way of doing it ! Could not a happier world contain His love ? Why were the "all" created at all ? Simply to satisfy His whim and fancy ! If the "all" already existed in the form of independent souls, then why did He not give them

His love by making His effulgent self for ever visible to them without any probation on their part ? This would have been greater love and greater mercy than to throw them into turmoil and trouble first and then to pose as their saviour from the troubles created or made possible by Himself. Surely either such a God cannot have infinite mercy, or our own conception about His omnipotence is inaccurate or wrong.

81. An even more difficult problem than the above is encountered by considering God to be omniscient. He is perfect and so His knowledge is perfect. It may be more extensive and detailed but not less than our own. He knows the past, the present and the future as minutely as possible. He knows what A is going to do at a particular time. If it is so, then clearly the action which A is going to perform is already fixed, else how could it be a matter of knowledge. It is true that God's knowledge cannot be the cause of such determination, but it is certainly an evidence of it. If the action is so pre-determined, then why should A be responsible for it ? It may be said that there is no question of responsibility ; God knows what A is going to do, but He also knows what is going to be the result of A's action, so that the action and its result are both fixed. It is a question of mere natural causation. A brick falls from above and breaks into two. In this there is no question of responsibility. Similar is the case with human actions. Supposing A is to fall from a roof at a particular moment, then the result that by falling in a certain position he will break his leg, is also known to God. A

may not be responsible for the fall, but he breaks his leg still, which is the natural result. So far there is no dispute, but then A should have no feeling-tone connected with this fall. The fall may result naturally in the broken leg, but why should it be accompanied with pain for A ? It may be argued that supposing A is pushed over by some other person, and so is not responsible for his fall, but he feels the pain. In this case, however, the responsibility theory will say that A suffered this fall and pain for some other past act of his own. He might have pained the person who pushed him, or he might have given pain to some third person, for which he was now punished through the person who pushed him. But when all actions become predetermined, then there can be no action in the whole series of any length in which A can be responsible, and so he should have never suffered any pain. If He has got the power to know, but does not utilize it in knowing the future, then also there is no escape. The very fact that the future can be known means that the future is definite and fixed enough to be capable of being a matter of knowledge ; this does not make any difference in the question of responsibility. It may be argued that although God knows what A is going to do, but He also knows that A can effect a variation in that action through his free-will. If A does not do so, he should certainly be responsible for the omission. Further A may actually vary the action in a bad way, and why should he not be responsible for it ? But does or does not God know that A shall make the particular varia-

tion, or that he shall make no variation ? If He does not know, then His knowledge is limited by human intelligence. If He knows this also, then A's variation is predetermined. It means that A has got no real choice, for his mind will naturally tend towards that action which is fixed.

82. It is said that He knows only the general principles and laws, and not the details of things. This limits His knowledge very much. He cannot be omniscient. He cannot know the actions of A, and so cannot reward or punish him. He only makes the laws once and then sleeps. He does not rule or regulate the world. If the ignorance of details is due to His inability to know them, then it is very doubtful whether He can even make laws, for this function requires an intensity of consciousness, which should make a firm grasp of attendant circumstances and probable consequences possible. This presupposes a certain capacity of knowing and understanding details. If His ignorance of details is an intentional one, but He has got the power to know them, then we are again led to the determinist position as shown above.

83. There is another difficult problem to be considered. God is said to be omnipresent, omnipotent and omniscient. He must be present in a piece of stone as well as in every thing else, but His qualities do not appear in that piece of stone. The stone also should be omnipotent and omniscient, otherwise how can it be said that God is present in it ? It is argued that God is present in the stone, but His

qualities exist in a potential way there, and so do not appear in action. This raises several questions. Against our inference about His omnipresence, which may be right or wrong, we have the clear fact that we can not recognise any of the attributes of God in the stone. It may be a ground for revising our previous inference, but can not justify us in making another arbitrary statement about the potential existence of His qualities in the stone. Secondly, if the attributes exist potentially, then can we fix upon any time when they may be seen in their active condition in the stone. If not, then what ground have we got for saying that God ever existed in it ? Thirdly, we find that some objects in the world are said to be living and some to be non-living. It appears that the attributes of God are not quite so potential in the living as they are in the non-living. Does it mean, therefore, that God can be living and non-living, conscious and unconscious, active and inactive in the different portions of His being at the same time ? Further how far the qualities of the living and the non-living are the attributes of God, and how far they are the inherent qualities of matter and soul ? Further, are the inherent qualities of matter and soul able to control God's attributes so as to make them potential, while exhibiting their own ones in full ?

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## 3. PRIMAL REALITY—PAR-BRAHMA.

84. We thus find that, as we understand them, the attributes of omnipresence, omnipotence and omniscience cannot be reconciled with the existence of matter and soul, the purpose of creation and the responsibility of man. If these qualities really belong to Him, then their conception must be different from the one which we have been holding so far. We have already seen that the most important attribute is that of omnipresence ; without this God is not God at all. The reasons for this have already been stated. There is the further reason that without making God omnipresent, and so making every thing merely a form of God, there can be no rest for our enquiry, and there can be no solution for the metaphysical problem. So long as we postulate the existence of more than one thing as the "primal realities" we must admit that they are limited by each other. The very idea of limitation means that there is something beyond. Our mind stops this enquiry only when it reaches infinity, for then there is no scope for going further.

85. That the metaphysical enquiry can rest in a conception of infinity only is not due to the limitations of human reason but to the necessities of the case, or rather the needs of the reality itself. Differences in the mental powers can make a difference in the number and character of intermediate objects, which we may be able to understand, but the ultimate reality must necessarily be infinite. From the very nature of the conception every finite object must leave

scope for another existence. Supposing that a perfect being God had a perfect knowledge, so that He knew how, when, and where He Himself began, He would be required to know also what existed before and beyond Him, and then beyond that, and so on *ad infinitum*. There can be no end to such beginnings till there is an infinity even for a perfect reason of God.

86. Some say that as we can measure a portion of the infinity, the whole should be measurable, because what is true of the part must be true of the whole. Therefore the so-called infinity is really finite, and there can be nothing like infinity. Infinity as opposed to the finite is a contradiction in terms, for nothing can be infinite in the line of the finite, and as the very word presupposes such a line, the conception is an impossible one. But the "primal reality" of the universe cannot be finite, because then there must be some thing beyond it. It can not be said that beyond it there is nothing. If there is absolutely vacant space, then besides the questions as to how, when, and where this finite universe came into existence—for something cannot be created out of nothing—there will be the question about the limits of the vacant space itself. That the vacant space also must be measurable is clear from the objection itself, for if any part of it is measurable the whole should be so. If there is not even vacant space, then it is absurd to say that the reality is finite, because no such conception of the finite without having any limit is possible. In such a case it becomes infinity extending unlimitedly.

Thus there can be objections to both the finite and the infinite conceptions. But as has been seen, infinity is more reasonable than the finite conception, for the finite must end in an infinity if any reason has to be and can be satisfied.

87. Some may argue that spirit may be an entity infinite and yet unmeasurable, as it has no extension. The very word infinite implies extension. Moreover there will be the question whether such a Supreme Spirit is omnipresent or not ; if it is, then it pervades all things and possesses extension. If it is not omnipresent, then it is useless both theologically—as it cannot witness our actions—and philosophically, because the reality which does not pervade all things can not be the underlying reality of every thing.

88. The infinity can be possible only in a monistic conception. The very idea of more than one means that none of them is infinite, because each is limited by the other. Only when we can imagine one substance existing everywhere, we can consider it to be extending to infinity in respect of both space and time. The infinite substance must be such as can underlie all other finite objects, so that it itself may be infinite. It can underlie all other objects only when it is omnipresent. Anything can be omnipresent only when every other object is a development from and so merely a form of that thing. The necessities of the case make a monistic conception the only one possible.

89. The very idea of existence means that there

is some space in which the thing exists. Qualities and forces may be said to have an existence without extension, but then they can not exist by themselves. They can exist only in some thing, which exists in space on its own foundation, i. e., possesses extension. Consequently the idea of independent existence implies space. The space and the existence in it can both be infinite, when the whole of the space is filled up with one existence, which extends to infinity with the infinite extension of the space. In such a conception no mathematical point of space can be vacant or devoid of that infinite existence.

90. Similarly the idea of existence implies time. In this case there is another peculiarity in that the existence of both a force and an object imply a time of their existence. That can have infinite existence in time, which can not be said to have any beginning, for that which is a development from another has a point of beginning in time. Consequently the substance which is omnipresent, from which all the others develop or are produced, is infinite in time. That substance being one and everywhere, there can be no question of its development. When more than one things are postulated, limitations of each are introduced as we have seen; there must be one thing without limitations, from which the other things must have been produced. Prior to this one existence there can be no other existence; we cannot say that there was any half-existence before it. We speak about halves in relation to a standard of unity. Here whatever that first existence is, it is the unity. If

any infinite unity can exist before this infinite unity, then the latter unity must have developed from the previous unity. It cannot mean that any thing less than a unity can be infinite in time. Thus not only must the thing infinite in space be a unity, but any thing infinite in time also must be a unity.

91. With the infinite existence of this unity time and space must both be infinite. Such a conception is not only logical, but it is the only possibility which can be imagined. It is easier to imagine such a unity infinite in point of time and space, than it is to imagine it as a finite object; for then there will be some thing beyond it in point of time and space, which in itself must be a pervading unity and infinity. Such a conception of an infinite unity implying the infinity of space and time by its very existence is the only metaphysical solution possible.

92. The "primal reality" must be such as can pervade all things whether living or non-living. It should be such as can give rise to the widely different objects of the world; in such a case only it can be said to be omnipresent, because every thing developed from it will in reality be a form of it. The general characteristic of matter is said to be extension. We have seen that if soul is to be a separate entity, then it must be extended, that the idea of existence itself implies extension, and that the "primal reality" must have infinite extension. Our analysis, therefore, indicates that the quality of extension, which we ascribe to matter only, does not conflict with the qualities of spirit and the "primal reality".

93. The essential attribute which differentiates animate from inanimate nature is consciousness. But this consciousness also must be present in the primal reality, otherwise it could not have come into existence, for besides the infinite primal reality there is no other source of things. The primal reality, however, is the basis of material things also, and so these material things must possess the consciousness of the primal reality, otherwise the primal reality can not be said to be all-pervading. Consequently the consciousness of the primal reality must be such as can exist not only in the different kinds of souls but also in matter.

94. That there can be a gradation of consciousness is apparent not only from the different grades of souls, from that of an amoeba to that of a civilized human being, but also from the different states of consciousness in man himself. The kind of consciousness that exists in the waking condition is not present in the dreaming state, while in sound sleep the condition approaches very much that of a tree or stone. In sound sleep not even the detailed but hazy perception of a dream is possible, in fact there is no perception at all; the biological functions continue automatically as they would do in a tree. But this does not show that there is no consciousness at all. When we wake up from sound sleep there is a kind of remembrance of the comfort and peace enjoyed in the sleep. It is not an inference from our refreshed condition made through reason, but we appear to feel as if we remember the comfort itself,

not the comfort which we are feeling now on account of having been refreshed, but the comfort which we felt at the time when we were asleep. We can have a memory of a fact of experience. There can be no experience without consciousness. So although we were not conscious of details in sound sleep, we had consciousness enough to enable our experience of comfort to be registered in our mind to be remembered in the wakeful condition ; remembrance can be possible only when we have acquired the condition of detailed consciousness, for then alone we can discriminate between the present and the past experiences. When we actually find the detailed consciousness of a wakeful state reduced to a condition where we can hardly be said to be conscious of our own self even, surely it can be possible that the seed of consciousness, from which our own consciousness has developed, may be yet finer than our sound-sleep consciousness, so that it may be common to both spirit and matter. The difference between matter and spirit, animate and inanimate, will lie in the fact that while in the living there is a development of this seed-consciousness, in the non-living there is no such development.

95. That this seed-consciousness should be able to develop into the full blown detailed consciousness of a civilized human being is not contrary to reason. The whole range of varied and wonderful material objects are said to develop from one entity, which has neither the varied colour nor the varying density of material objects. Diamond is so different from

black carbon, but it is said that essentially they are the same substance, and that charcoal can be pressed into a diamond under an enormous pressure. Water in its three forms of steam, water and ice looks absolutely different, and has different qualities, but is the same in essence. When such various qualities and attributes can develop from simpler beginnings in the material world, why should we consider the same principle as inapplicable to the development of consciousness. Our preconceived views about matter and spirit being diametrically opposite, make us hesitate in applying the same laws to spirit as are applicable to the material world. Any conception, which can help us in unifying the laws applicable to the two kinds of existences so far as possible, is all the more rational than the other position. If we consider spirit and matter to be absolutely irreconcilable, then we can not have a monism ; without monism we can not imagine infinity, and without infinity there is no solution.

96. Consequently the primal reality possesses not only the essence of matter, *i. e.* extension, but also the essence of spirit, *i. e.*, consciousness. Just as this seed-consciousness undergoes special development in a soul, so in matter the quality of extension receives a greater attention from the forces of creation. Thus while the powers of consciousness may be unfolded in a soul, in a material object they may even be obscured by the greater development of extension. The density of a material object is in reality a development of extension. What is extended in a

certain sphere at one time becomes denser than before by the sphere of its extension being reduced ; therefore the variation in the density is the result of the variation in the extension. The variation in density is in some form or other responsible for the development of the material world to a very great extent. Thus the variations in the two essential qualities of the primal reality produce the whole range of creation. The primal reality, therefore, exists with extension and seed-consciousness as its essential qualities, and with space and time as the essential conditions of its existence.

97. This may be a startling conclusion, but there appears to be no escape from it. Infinity is essential for a solution of the metaphysical problem ; infinity can exist only in unity. Such a unity must reconcile the variety witnessed in the world. Denial of spirit or matter does not convince, because it leaves one portion of the impressive reality unexplained. Nor is the situation helped by introducing a perfect God. Some may exclaim that this is nothing less than atheism. An enquirer after truth is not bound to follow the lines set by those who have not cared to reason out their suppositions. This may deny God, but there was really no God in the sense in which we understood Him to be. What does not exist cannot be denied. It is no sin to deny an untruth and to assert a truth. But at the same time the position is not quite that of atheism, for in the next section it will even be shown that the cause which sets the forces of creation in motion is not the material quality of

extension but the soul-quality of seed-consciousness. The position, however, stands independently of whether such a process of creation can be shown or not ; this conception of primal reality being the only one reasonably possible, reconciling the existence in creation of varied material and spiritual objects and conflicting with neither, it is not necessary to show how the actual process of creation began. Still it shall be seen in the next section whether reason can help us here also, as it has done in elucidating the character of the primal reality.

98. Some others may calmly ask whether the denial of such a God will not make religion impossible by eliminating the conception of One Who governed the world, rewarded the virtuous and punished the vicious. They may be assured that the perception of truth, and the basing of our system of ethics upon that truth will give morality a greater stability and force than it possessed when based upon an imperfect and mistaken conception.

99. Some may question the need of considering the soul as a separate entity. Would not a material body, which should possess a certain consciousness on account of having developed from the primal reality, be able to develop a conscious life of its own ? But when a *yogi* remembers his former lives there is no choice. Just as in science we take many things on the authority of those, who have performed the necessary experiments, so we take some things upon the authority of those who have performed the necessary psychic or yogic experi-

ments. Just as the scientific experiments may be repeated by those who may afford to do so, so it may be done in the case of yogic ones. Moreover the theory itself should be reasonable and should explain things. It has been shown in the first section that the rejection of soul leaves many things unexplained, and that it is more reasonable to consider the soul as distinct from the body than it is to identify the two. The former position is much more appealing and convincing than the latter.

100. Some may object that this conception makes a human soul more developed, a better entity, and a greater personage than God or the primal reality. That all this varied material world developed from a simple material existence, nobody will deny. Then it will not be asked whether the beautiful flower in the garden is greater, better and more developed than the primal matter, or if the flower is an organic life, then whether a diamond or a ruby is such an existence as is superior to simple matter. This difference of attitude is due to our being accustomed to consider God as a perfect being without having investigated the problem as we have done in the case of the physical objects. Moreover the question of comparative importance is a matter of relativity. One may consider the seed, which potentially contains the tree, as some thing greater than the tree itself. Another may call a tree, which is bigger in size and shape and which in its own turn produces seeds also, as greater than the seed. The truth is that the seed and the tree are only two parts of one complete cycle,

The cosmic cycle exists in its own nature. It does not require a cause. It develops the cause for every stage of its progress from its own self. It can not be said that one stage is greater than the other, as every thing is the result of its own nature ; every thing evolves out of, and involves into, that nature.

101. It may then be asked whether the ideas about omnipotence and omniscience are altogether groundless. Omnipresence is not affected as it is so important to the position advocated here. Omnipotence and omniscience also are not quite wrong, but their sense is different. The primal reality is omnipotent, because it contains all the potencies or powers and forces existing in the world. It is the one and the only existence, and so nothing in the world, whether force, quality or substance can be the result of any thing independent of this primal reality. Everything develops from that underlying reality. Consequently no force can appear in existence, which is inconsistent with the nature of that reality, or rather which is not the result of such nature. But all these potencies exist potentially in the primal reality. They are brought out in accordance with the principle of natural causation, when the seed-consciousness once sets the cycle of creation in motion. The primal reality can not, however, be said to be omnipotent in the sense of exercising its powers consciously. God can not bring the creation out of nothing by the mere fiat of His will. His seed-consciousness sets the process of creation a-going. The world develops out of Himself, and that also according to fixed principles.

102. Similarly the primal reality is omniscient, but not in the sense in which we have been accustomed to understand it. Our knowledge is merely a representation in our mind of the facts of knowledge, which exist independently of our own selves. Our knowledge may not even represent those facts fully or accurately. Those facts of knowledge, therefore, constitute the real, the true, the complete, and the infallible knowledge. While we possess this defective and inaccurate representation of real knowledge, the primal reality possesses all those real facts of knowledge themselves, as nothing is beyond it. The primal reality possesses not only the realities of the knowledge represented in our minds, but also innumerable other facts of knowledge, about which we have not the least idea at all. Thus the knowledge of the primal reality is more comprehensive, fuller and better than our own. In this sense the primal reality is omniscient, but it is not so in the sense of consciously understanding those facts of knowledge.

103. There is an ethical sense also in which the primal reality may be said to be omniscient. It is said that nobody can deceive God, Who sees even the most secret actions of ours. It may or may not be possible to deceive God, but it is certainly absolutely impossible to deceive the primal reality. Every action will be duly registered in our own nature, and every such registration will be followed by its natural result in due course. Such a God existing within us will take note of the slightest matter, and will reward or punish us accordingly. He has a vision from which there is no escape.

## 4. THE PROGRESS OF CREAETION.

104. Science speaks of all creative phenomena in the terms of motion. The earth and the solar system are all the results of certain motions. When some object is acted upon by a certain force in a medium, which is not so dense as the object itself, motion may be produced. For this purpose not only the object in motion and the force moving it are required, but there is also the essential condition that there must be a difference in the density of the object and that of the medium surrounding it. In the theory advanced above only one object, primal reality, homogeneous in composition, is considered to be the root of the creation. How can motion be produced in a homogeneous substance, which is infinite, and so does not allow the possibility of being surrounded by any other substance less dense than the primal reality itself. As no space can be vacant, so there can be no kind of particles with inter-particle spaces in such a substance. How then can motion appear in the primal reality to begin creation ? If motion is not the process, then how did creation begin ?

105. If we take a glass jar filled up with some condensable gas and sealed hermetically, and then condense a portion of the gas, then the space vacated in the jar by such condensation will be immediately taken up by the expansion of the molecules of the remaining portion of the gas. The whole of the jar will yet be filled up with the same gas. Some of it will be in a condensed condition and the rest will be in

a more rarified state than before. The essential condition of a difference in density will be produced, and the condensed portion can now move throughout the jar. If the character of the primal reality is such that it can expand or contract, *i. e.*, the same amount of its substance can occupy a greater or a smaller volume than before without producing any break in the continuity, then a process like the one witnessed in the jar can be possible, and two forms of different densities in the primal reality can be produced. Of course the problem will be about the cause of condensation. But if some automatic method of such condensation may be found, then it may safely be said that such a process can occur. The primal reality, which can be only subtler than any material thing known, should be undoubtedly less rigid than air, and its expansible properties should be even more pronounced than those of a gas.

106. In our every-day life we are not always becoming pointedly conscious of our own selves. Ordinarily our self-consciousness remains in a diffused state. It comes to the fore when we begin to think of our self. Often this process also is performed instantaneously, but if we should analyse the factors of this process by introspection, we shall find that it is neither so simple nor so instantaneous as it appears to be. Calmly sitting in a place and trying to realise ourself, trying to understand that we are a self, or, in other words, trying to realise our self-consciousness, we begin first with a kind of withdrawal from every thing. When I begin to say "I am" slowly, then with a slow pro-

nunciation of " I " (a—â—i—î) I feel not only as if I were withdrawing myself from the outside world, but also as if I were withdrawing myself from the extremities of my body towards some central portion like the heart. It appears as if the consciousness be gathering up to become concentrated. Indeed if the experiment be repeated several times with a placid mind, all the cares of the world having been left outside the room for the time being, then it actually begins to be felt as if numerous minute particles be rising from the lower portions of our body with a hum-  
ming sort of sound, and a sort of lifelessness (of course of a very light, and it may be even of a pleasant character) begins to be felt over those parts of the body. This does not at all mean that there is any central portion in which the soul resides. The only purpose here is to indicate the contracting character of the process of the concentration of consciousness. That the pointed realisation of self-consciousness involves its concentration, nobody would doubt. Concentration in the material aspect would mean contraction. If the psychic consciousness be inseparable from the material aspect, then evidently a psychic concentration would also involve a material contraction.

107. With the pronunciation of "I" the self-consciousness is gathering itself from its diffused condition. With the letter "a" one begins to be self-conscious, and it is realised with the letter "m", and with its continuation the eyes become quite open, and I look upon the outer world as well as my body with

quite a new light. Now I again project my mind to outside objects, but not so sub-consciously as I did in the diffused state of my consciousness, but with a kind of a realisation of my own individuality as distinct from the things I am witnessing. At this stage I feel as if currents of consciousness were going to all the parts of my body. There will be this further peculiarity, that while in the gathering up the process was a slow withdrawal, in the diffusion of the concentrated consciousness there will be a kind of sudden bursting forth sending sudden and rapid currents to all the parts of the body.

108. Consciousness is a kind of force, and so it is active by nature. Consequently it does not remain in one condition, diffused or concentrated, for ever. Even if it were possible to withdraw one's self from all physical stimuli, then also it would appear that the consciousness would be becoming concentrated of its own self, and that at certain times we would suddenly become conscious of our own selves. For this alternation between its diffusion and concentration no external stimulus is needed. In ordinary life there are so many occasions of concentrations due to external stimulus, that it is not easy to perceive the automatic character of the change. Indeed such concentrations by providing safety-valves for the process of concentration, may even hide its self-realising character. But the very fact, that consciousness implies activity and so change, shows the automatic character of the process ; the simplest and the most natural change would be that of diffusion and concentration,

or, in the material aspect, that of expansion and contraction.

109. These characteristics of consciousness, the primal energy, supply us with the key to the process of creation. In the primal reality there exists the seed-consciousness. Its condition should alternate between diffusion and concentration. In the concentration a process similar to but subtler than the one indicated above should occur. It should be remembered that the primal reality is much softer, lighter, finer, and subtler than any material thing of our experience. Consequently the slightest concentration of its diffused consciousness is likely to produce a contracting effect. The result will be that with the gathering up of such a diffused consciousness there will occur a kind of condensation, and rarification, as it did in the case of the gas in the jar. The continuity of the primal reality will not be broken, but it will be now manifesting itself in two forms. The increasing force of the gathering-up consciousness will not allow this condensed portion to remain stable, but will impart a certain motion to the whole mass, just as an internal disturbance in the earth may cause an earth-quake. Probably the influence of other heavenly bodies that may be existing round about the centre of the disturbance produces an another cause for a new kind of motion. These motions will tend to cause not only furthur condensation of the whole mass, but also differences of density within the mass itself. To these a new internal force will be added when consciousness has become fully concen-

trated, and bursts forth to become diffused over the whole mass. This will produce an internal consciousness, pressure and impetus, which will send out innumerable rays of consciousness throughout the body of the mass producing innumerable centres of motion. Each motion will give rise to various other motions, the variations being produced by the differences of situations, directions time and densities, as well as by the differences in the intensities of the forces acting at the various points. With the increase in the formation of particles increasing modifications and combinations of motions will be produced, thereby creating the wonderful world we see.

110. In this connection it should be explained that the creation is represented here as taking place in a certain limited space in the universe. Ordinarily it is thought that God created the universe as a whole. Such a conception offends against the idea of infinity by introducing limitations; besides it is contrary to all modern scientific experience. While new planets and systems of planets are evolving into existence, others at the same time are being broken up, and are being dissolved into the primal reality. Consequently in the infinite expanse of space while at one place the process of creation may be going on, at another place that of dissolution may be in full swing. This will not affect the character of the primal reality. It may be objected that in such a case the consciousness is not the consciousness of one substance as a whole, but that it may be in different conditions in different places within that one substance, so that such a cons-

ciousness is divisible. Even if such a conception is necessary, it should not turn us from an enquiry into the truth. The astronomical facts that can be observed, can not be lightly brushed aside. Moreover there is no serious difficulty at all. There is no question of one or several consciousnesses for the primal reality, because there is no question of individuality as it is in the case of our limited selves. The primal reality as such possesses seed-consciousness, and the substance with this quality is one and infinite. If different conditions exist in different places in the substance, the unitary character and the homogeneity of the substance, "as such" is not affected. Thus matter may be existing in different places in different conditions, but this will be no ground for saying that matter is not matter at any particular place, nor for saying that the continuity of the underlying matter has been broken. This will be clear when we consider the fact that every object in the world is only a form of the primal reality, so that the primal reality can not be said to be absent from any of its manifestations. Considered from this point of view seed-consciousness as well as extension in space are merely two attributes of the primal reality, and as the manifestation of the attribute of extension can be easily conceived as different in different places, there can be no difficulty in conceiving a similar difference existing in the manifestation of the attribute of consciousness. The difficulty is probably due to the fact that we have been accustomed to identify consciousness with a limited personality, and so with a

limited unity different from other unities. But if we consider seed-consciousness as an attribute, as we do in the case of extension, the matter will present no difficulty. In any case scientific facts make it definite that while creation is taking place at one place, at another one a dissolution is occurring, and there is no inconsistency in these facts and the theory enunciated above. ✓

III. This is probably the explanation of the picture of creation allegorically framed in Hindu mythology. There surrounded with the waters of an ocean of "kshir" appears the Lord Maha-Vishnu reclining upon a serpent of a thousand heads called Shesh. At the feet of Vishnu is His consort or "shakti" (power) or "maya" called Lakshmi, with whose help Vishnu produces the world. From His navel goes up a lotus stalk with an open lotus flower at the top, and from that flower emerges Brahma, the creator. There is also Yogi Narad with a guitar. The surrounding waters probably represent the infinite expanse of the primal reality enveloping a particular creation. Shesh means "remaining", and may really indicate the rarified substance remaining after the condensation produced by the gathering up of the consciousness. Upon this bed of Shesh lies Vishnu, the Sustainer, who may be identified with the total of the condensed mass within which the work of creation is to go on, and the world is to exist. But now Vishnu is not alone; He is accompanied by His "shakti" (power), or the motion which begins the work of creation. The long lotus-stalk may represent

the gathering-up process of the consciousness. When this concentrated consciousness bursts forth, it opens like a flower, and then emerges Brahma, the creator or the prime force of concentrated consciousness, which now spreading in all directions brings the whole process of creation into full swing. And Shri Narad with the guitar represents the original spiritual sound accompanying the original motion.

112. In this connection it may be interesting to note that in the sacred books of the Hindus while at places God is given the personal attributes which we have already discussed, at others He is described as formless, actless and yet creating by sacrificing Himself, as having no knowledge and yet not devoid of knowledge, but having a mere "bodh-matr" or simple consciousness which may very well be identified with the seed-consciousness spoken of above.

113. Bearing these points in mind it is found that the different schools of Hindu philosophy are not contradictory, but are rather complementary. When the Rishi found people quite absorbed in the pursuit of the material world to the neglect of their spiritual welfare, the view of Sankhya was advanced, which depicted Purush as placid, calm, actless and as a spectator, while Prakriti acted and created the world. The soul is the Purush, and so the real nature of the soul is to be placid and calm and not anxious or miserable, as the people made themselves on account of their ignorance of their own nature. The removal of this ignorance is the way to happiness. It is noteworthy that Prakriti means nature or dis-

position. The primal reality without its disposition of the motion-producing concentration of consciousness, but with its seed-consciousness is certainly calm placid actless and so on, but its nature, the motion-producing concentration of consciousness is the active creator of the world. With the appearance of motion the creation begins. While Purush with the consciousness is living, motion or concentration as such is lifeless, so Purush is "chaitanya" and Prakriti is "jar".

114. But this had a danger of tending to make people actless. So another Rishi explained that Prakriti or nature, meaning thereby the quality of extension which is the essence of the material world with which the word Prakriti or nature had now come to be identified, is lifeless and so can not be active and so can not create. It can be only the passive substance from which "chaitanya" Brahma may create the world. Here "chaitanya" is seed-consciousness, which being active creates and produces forms from Prakriti or the quality of extension.

115. But there was again a danger of the people's considering Prakriti and Chaitanya to be irreconcilable, and so another Rishi was required to declare that Prakriti is not separate from Brahm but arises from it. All these have an element of truth, but the failure to find it out and to understand the point of view, from which a particular doctrine was put forth, led to each of the views being considered as self-sufficient. Later on a new theory considering the creation to be merely a delusion was advanced; it has

already been considered.

116. It may be noted that the statement of those, who consider matter soul and God (Prakriti, Jiva, and Ishwar) to be beginningless and endless, has an element of truth in it also. Creation proceeds from the very nature of the primal reality. With the existence of the primal reality its nature also must be existing, and as we cannot fix a time for the beginning of the primal reality, so we cannot do it in the case of its nature. The consequence of the nature is the creation of a world which includes both the material and the spiritual existences. Thus we can not fix any time at which any matter or soul first came into existence. But this applies only to the principle of the existence of matter and soul. It does not mean that any particular soul or souls, or any form of matter, or any world or planet has no beginning or end. Every form of matter and every form of soul has come out of the primal reality, and is bound to dissolve into it.

### 5 SOUL.

117. In the previous section the essentials of the process of creation have been dealt with. While the essentials may be so determinable by reason, the details of the process may be more difficult of explanation, because the details being so multifarious depending on the chances of the moment admit of indefinite variations. The essentials on the other hand depending upon the nature of things, which may be found out by arriving at the only possibility from

a consideration of the other alternatives, can be delineated with a greater certainty than the one that may be possible in the case of the subsequent details.

118. About the development of details also people advance different theories. Various planes, sub-planes, and spheres different in number and character are postulated. Some persons even undertake to tell us the whole contents of each plane, innumerable kinds of spirits, substances, and figures, which may even be beyond ordinary human knowledge. With such mysteries, right or wrong, we have no concern. For us the detailed development of the world may be looked for in the body of knowledge so diligently and ably accumulated in the sciences. But the essentials of the process given above make it necessary to indicate the parting line between matter and spirit.

119. While the consciousness was concentrating towards some kind of centre of the mass, which was differentiated with the beginning of the concentration, the mass itself must have been contracting gradually with the concentration; not only this but the outlying portions of the mass must have been becoming less conscious than before in comparison with the centre of consciousness. Influence of the heavenly bodies combined with the internal disturbance must have led to further condensation by producing certain motions. With the opening out of the lotus the rays of concentrated consciousness would spread in all directions. Here a difference between matter and spirit may begin to manifest itself. The portions in which these rays may pass may develop into souls,

while the portions in-between such rays may develop into material atoms.

120. So long as the material elements necessary to constitute an organic body are not ready, the soul-atom must necessarily remain in some kind of etherial or subtler than etherial condition. When such materials do appear and collect in the right proportion a soul-atom is probably attracted to it. Entering that combination the soul-atom may by contact revivify to a certain extent the dormant and lower power of self-consciousness existing within those material elements which make up the body, thus giving to the whole the appearance of organic matter. From such rudimentary unicellular life furthur developments are possible. When there is an increase of organic material the process of bi-fission may take place, and a new soul-atom attracted to and entering the new body may produce a new entity. When several cells remaining attached develop complicated physical functions through the stimulation resulting from the impacts of physical objects, a complicatedly organised soul may be attracted, and may inhabit such a body. The complication in the organisation of the soul can be introduced in various ways. It may be due to several soul-atoms combining to form a soul-molecule, or the unicellular life of the soul-atom may have changed its form through the gathering of the various experiences. It is very important to remember that the soul-atoms, which are subtler than air and ether, must necessarily possess elasticity, and so the soul-atom should be

capable of a change in its form. Just as a difference in the shapes of the atoms of the various physical objects is accompanied with a difference in their qualities, similarly a difference in the forms of the soul-atoms can make different grades of souls. The development of spiritual functions would naturally produce some kind of change in the soul-atom also. Another contributory factor may be the reaction of the rudimentary consciousness of the bodily materials, brought into play by the contact of the soul-atom, upon the soul-atom itself.

121. An extension of these principles will make innumerable kinds of souls possible. But these kinds will not be mutually exclusive, as the soul-atoms are even less rigid than those of the gases. Every soul will have some of its particular tendencies specially marked in its form, and so will be attracted to a body in which they may be best satisfied. In this way even a change of species may be possible for the soul. This may enable a soul coming from one species to another to exhibit new ways of responding to external stimuli so as to enrich the nature of that species. But such can not be the ordinary rule. Generally the souls should change their bodies in the same species, till they reach the limit in the organisation of the species, and naturally pass to another. It is interesting to note that a change of species occurs for a whole body of beings at a time. That is the reason why man, who is said to have evolved from the apes is no more being produced from that source. The reason for this is that the whole

species living under certain physical conditions evolves certain general characteristics. Souls to continue the advance through the young ones will not be wanting, as others will be being set free through the death of the old bodies.

122. Howsoever these details may be arranged, two principles stand out clearly in the development of spiritual life. One is that the soul-atom must be elastic in form ; this would enable the mental experiences to be registered in the change of its form. The other principle, which appears to be quite as clear, is that the soul has got the power of revivifying the rudimentary consciousness existing in the material bodies. An elementary form of this is found in the motions, which may be produced in material objects by the concentration of one's mind upon them. That one man's consciousness can affect another's will not be disputed. It is this which enables various kinds of thought communications, sympathetic propagation of feelings, and the understanding of other persons' meanings and purposes. In a more advanced form it may be seen in mesmerism, hypnotism, and telepathy. When these things are possible from a distance, then when a soul is enclosed within a body, surely its influence upon the materials in its immediate contact will be much more intimate than it is in these cases.

#### 6. HUMAN BODY.

123. Struck with the depth of knowledge indicated in Hiudu philosophy at so early a period of the life of humanity, wondering at the wonderful

system of practical "yog" founded by the Aryan Rishis at a time, when the rest of humanity was in its cradle, some persons have been led to believe that at the very beginning "sons of fire" or fully developed souls unfolded the knowledge of the universe. Such a view has led Dr. Annie Besant, the renowned president of the Theosophical Society, to make a very curious statement in her "Building of the Cosmos". In her view, at the end of every cycle, when the world dissolves again into Para-Brahma, the developed souls of the dissolving universe unite with their source, Para-Brahma, but retain some kind of individuality according to their development; and when a new world is created, they come out again together with their knowledge, and enrich the infant humanity at the start. During the period of union all this acquired knowledge remains in the body of Para-Brahma, between Whose body and the bodies of the souls there is no difference. The logical consequence of such a theory she admits in the following words :—".....for each brings back in the next manvantra whatever it has gathered in the endless manvantras behind. And so we begin to understand that as consciousness can pass into the Turiya state and then return into limitations, so this infinite consciousness of the cosmos may pass inward and then embody itself once more; and that as we do not lose experience but bring it back into manifestation as we return, so what is true in miniature may be true in some transcendent sense of the indestructible one, and his eternal life may in some sense

grow richer by the innumerable experiences of innumerable manvantras. This ever growing evolution to us means growth-what it means to Him, none but himself can know." (Page 38.) Plainly it means that Para-Brahma or the primal reality is a developing entity. Probably at some long past time its consciousness and knowledge was not such as it is now, and at some future time it will be what nobody can conceive. Such an entity cannot be infinite in point of time or in point of expanse. The very idea of development means the development of the whole entity. The idea of a whole implies limitations. Development means a beginning. We cannot stop at any stage and say that the development began here till we come to the very beginning of the entity, for that stage itself might be a developed one. Before such a beginning there must be something else. Further the end of such a development God Himself cannot know, as His less developed condition cannot enable him to imagine the height of development. Whether there would be any such height at all is not quite certain. The theologian and the metaphysician will both unite in rejecting such a conception. The former's God must be perfect, and so must be incapable of development. The latter's primal reality must be infinite in time and in space, and so the primal reality as such must have the same essential character at any point of time or space.

124. Whether these first teachers of humanity were souls spiritually developed in the previous world, or whether they were souls developed in some

other system of worlds and attracted to our own it appears to be probable that they could act as teachers by assuming forms only. There is a fundamental difference between a human physical body and a mental body. While we are in a dream, or in a kind of trance, or pass from a meditating condition to a half-forgotten one we find that our thinking is no more controlled by our physical limitations. Whatever we determine to get in a dream we appear to realise it in quite a mysterious way. If we are seeing a demon and are not over-powered completely, but are able to think of a situation in which the demon might be conquered, killed, or removed, or in which we ourselves can escape, immediately that situation appears to be coming up, and we feel as if we were saved ; scenes change with indescribable rapidity. While passing from a meditating condition to a half-forgotten one our thoughts appear to be actually realised. If we have been thinking of a house or a person, that house or person appears to exist actually before our eyes. On the other hand in the wakeful condition our train of thoughts appears to receive a rude shock from external realities, and this shock rouses our consciousness so as to feel the limitations pointedly. This reaction and response in a physical body leads to the gradual development of the power of thinking by increasing the intensity of consciousness.

125. In the human body the power of thinking reaches its perfection. Thinking becomes consistent because it is controlled at every step by the physical

experiences. The development of speech and language, which appears to be the characteristic of man, has made it possible for knowledge to be stored. The stored knowledge is always suggesting what others have done, and is rousing ourselves to go further. The practice of thinking automatically develops its own self. The consistency is gone when the physical limitations are not prominently in view, as it is in the case of a dream or a half-forgotten condition. Probably this is the reason why the spirits talking through a medium speak of a wonderland, where every spirit appears to realise its cherished desires of the physical world. This appears to be the reason why those, who have committed great crimes, should experience a veritable hell in the condition of their spirit life. Even while they are in their physical life, they often show signs of intense fear, which may become unbearable at the time of thier death. When this can be possible while they can yet be brought to themselves through their physical limitations, it is no wonder that they should feel an impossible hell when their imagination has free scope. It is also natural that even a short duration of such a mental life may appear like an age ; thus in a dream we pass months and years in a few hours only. Our imagination makes us do every thing. In a soul-arrangement, the form of which has so changed as to develop the power of imagination, but which has left its physical body, imagination probably has a free scope. But this imagination will be guided along those tendencies,

ideas and convictions, which have found a permanent place in the form of the soul through their continued repetition in the physical life.

126. These characteristics of the human body give it a unique importance. This power of making conscious and independent responses to and reactions against the physical world with the help of the thinking power, makes it peculiarly fitted to effect spiritual progress consciously. We may argue and experiment, and thus find out the best way to do a thing. [The conceptions of religion, God, virtue, vice, love, purity, worship, meditation, yog, as well as the development of the different sciences are all the peculiar products of a human mind in a human body. Through spiritual progress the body makes it possible for the soul to know its own self. By getting the body of a human being one may get to God Himself. This is the reason why man is said to be made in the image of God. This is also the reason why the Hindu scriptures assert that the human body is valued and desired even by the Devatas or deities.

127. We have seen that the revivified consciousness of organic matter may react upon the soul-atom in its turn. This reaction is bound to be greater where the body is made up not merely of organic matter but of organic lives or living cells. Further in such a case the innumerable cells of the whole organisation will probably produce some kind of unified general feeling, just as the members of one community or body of persons are vaguely conscious of their collective unity ; but in the case

of the cells their immediate and intimate contact produces a more unified and less divisible feeling than the one of a body of persons. On the other hand the soul also has developed new capacities in its progress. The enhanced reaction between this concentrated and unified bodily feeling and the soul may develop from the other or any other subtler substance filling the cavities of the body a kind of etherial body acting as a connecting link between the body and the soul. The attraction which the different parts of the body may exercise through the general bodily feeling upon the soul may cause the consciousness to stretch itself to those parts revivifying the intermediate etherial substance also. Such an arrangement may not be necessary in an unicellular organism, but as the intricacy of the organisation increases the modes of interaction between the soul and the body are likely to become more and more complicated than before. That is probably the reason why we sometimes feel ourselves as being led away by our physical desires even against our will, and why sometimes we appear to throw our whole weight against such leading away consciously. The pseudo-mental action performed by our bodily-mind, thus formed by the interaction of the unified consciousness of the living cells of our body with the soul, enforces the effect of the idea of the desired object held up before the soul-mind. If the soul-mind decides against the desire, then it has to exert a force in overcoming the action of the bodily mind. This explains also the sharp division, which appears to exist between the functions of the

intellect and those mental functions, which are influenced more or less by the bodily desires and necessities. This is probably the reason also why the theory of the soul being a consequence of the organisation of the body appeals to some persons so much. As has already been pointed out in another section, in very rare cases this bodily mind may develop extraordinary powers, and may thus become a co-consciousness.

7. IMMORTALITY, TRANSMIGRATION, SALVATION  
OR DISSOLUTION.

128. Practically all those, who admit the existence of the soul, consider it to be immortal. This necessity of immortality in the case of a soul is felt to be so urgent that even those, who consider soul to be merely a bundle of mental functions and ideas still account for immortality by considering the essence of soul, the peculiar ideas and habits of the individual, to be immortal in being handed down to future generations for ever. As has been pointed out already, such a conception can not stand any examination. There is no entity which can be immortal, and the peculiar ideas and habits may or may not find a place in the coming generations ; thus we can not say that the souls of the peoples of the lost continent Atlanta are immortal in this sense. On the other side Indian philosophers also consider soul to be immortal. The position in which this is combined with an independence from matter and God has already been examined, and has been found to be an impossible one, as it would conflict

with an infinite primal reality. Strange is the view which considers the soul to be a form developed from Para-Brahma or the primal reality and yet would call it immortal. This can be explained only if by "jiva" we understand the soul differentiated in development, whereas by "atma" we should understand that element of the primal reality, which underlies a particular soul. Thus while "atma" might be said to be immortal, "jiva" can not possibly be so. A soul, which has come into existence by the process of differentiation, must pass back again into the primal reality by the process of dissolution, just as every material object, the product of the same process, must do.

129. There are some curious theological ideas, which consider the souls to be created but immortal, to have a beginning but no end. If the creation of the souls has once taken place, then an interesting situation is going to come about at some future time, when all the souls will be liberated. Then probably there will be a fresh creation of souls. The process will go on till the whole of the space available besides the creator will be filled up with such liberated souls. Moreover such a conception can not be an infinite one, as both the Creator and the number of souls will introduce limitations. The situation can be saved only if there is a dissolution of souls also, so that the cycle may be complete ; and such a cycle may go on repeating itself to any length of time without presenting any serious problem like the above.

130. Some not only consider the soul to be immortal, but also think that after this one life the soul keeps waiting for the day of liberation. This will mean that all the souls of animals and men are mutually exclusive, and that there is no evolution of soul-life from the soul of an unicellular organism to that of a man. Further every new born babe must possess a newly created soul, and a time may come when the whole globe may be filled up with souls waiting for liberation.

131. Moreover there is no reason why a soul, which has been able to enter the body once, should be unable to do so again. Even if a God arranged the first connection, why should He take the trouble of constantly creating new souls for the new-born babes instead of making it possible for one soul to enter several bodies ? The latter method is certainly more convenient, reasonable, and economical than the former one.

132. It is a pertinent question, whether a person, who has been a great sinner in his physical life, and whose sinful tendencies exist at the time of the death, takes those tendencies into the heaven after the day of his liberation. If it is not so, then how have they been exhausted and reformed ? The ordinary way of reform is either by reaction against the vices or by conscious reform. But in both cases a practice of the virtues is required to establish tendencies contrary to the vicious ones in the mind. In this case no opportunity for such practice is available at all. And so even though the sinful actions of the

physical life may be pardoned by God, yet the sinful tendencies may remain. So even after the great pardon he may sin again in heaven. If Satan could go to hell at one time, new sinners in heaven may join Him again. God's mercy, therefore, can be most apparent not in pardoning particular sinful acts, but in providing means for the elimination of the sinful tendencies themselves. No amount of punishment in hell or reward in heaven can eradicate the sinful tendencies. This is evident from the effect which jail life produces upon confirmed criminals. It may be that the rewards and punishments of heaven and hell are of an infinitely stronger type than those of the world, but at the same time a sinful tendency is more deep-rooted than a criminal one. The latter is the result of the former. The latter makes a person liable when he commits cognizable criminal acts against the community, while the former does not appear to carry a penalty always, and so it has a greater scope for development than the latter one.

133. Therefore, from the theological point of view transmigration is more advisable than the other position. From the metaphysical point of view it is the only position possible, a necessary corollary of the theory here stated. We have seen that the mental activities ideas and habits go to form the particular form of a soul. The increased definiteness of the form is the result of an accumulation of a kind of a spiritual impetus ; so long as this impetus has not exhausted itself, so long as this definiteness of the

form is not gone and the soul is not reduced to its primary unaffected condition, the soul must continue assuming new bodies. Indeed this will go on till the soul returns to the form of the primal reality. It is possible that the soul may have intervals of spirit life before being attracted to a suitable body, but that spirit life will not eradicate the tendencies or change the form excepting so far as particular desires may be satisfied through the mental realisation. In the spirit life the existing tendencies may become even more grounded by the free scope afforded for their action, but as there is no possibility of conscious reactionary action, as is possible in the case of a physical body, they will not be exhausted by acting against any resistance. Consequently the soul will be again attracted to a suitable body. What was possible before will be possible again. There can be no arbitrary stoppage in reason.

134. When the form of the soul has been simplified to that of the primal reality, then salvation, liberation, "nirvana," "mukti, moksha, or kaivalya" is said to occur. Then it can not return to another life, as it has lost its identity even as a soul-atom. The ray of concentrated consciousness, which gave it its spiritual character, becomes diffused. It is not asserted that this condition will last for ever. When after the dissolution of this creation and about the beginning of the next there is a fresh concentration of consciousness, then any portion of the primal reality, which was once a soul and which exists within the sphere of the disturbance, will take its chance of again

becoming matter or soul. But up to the dissolution of this system and the creation of the next it will stand as liberated.

135. The life of a creation subsequent to its coming into existence gradually exhausts the impetus it received at first. Energy moves down from a higher potential to a lower one. The centre of concentrated consciousness, which gave the first impetus, probably cools down or becomes diffused. Of course the time taken in both the rise and the dissolution of the universe must necessarily be ages. The process of the concentration of consciousness itself will be a long one. It can not be the instantaneous kind of action, which occurs in our own case of a limited but intensely conscious life. This cooling down of the internal momentum would naturally cause reactions and decompositions. At such a time, it is said, the suns cool down and the planets become lifeless. At such a time the consciousness of the souls will tend to be absorbed and diffused. The definite forms of the soul-atoms now deprived of their support will tend to be relaxed and simplified. Souls, which still retain their form, may be attracted to other contiguous worlds already created or in the process of creation to take other bodies. Such an automatic dissolution does not offend against transmigration. It is one thing to say that the souls, in which the mental life is fully active, and so which possess a form, have to take other bodies to simplify those forms by conscious action; it is quite a different thing to say that at the time of the common dissolution this mental life itself begins to be absorbed.

and the forms tend to be simplified with the simplification of the innumerable material things. This latter process is not likely to occur when the mental life is active and the general dissolution is not about to take place.

136. Indeed those practical yogis, who undertake spiritual practice to attain salvation, can do so only when they reach the stage of seedless-absorption (Nirvikalp Samadhi). In that condition they have no consciousness of themselves or of any thing else. Their existing tendencies get exhausted in this life and they do not build a new soul-form by consciously desiring any thing. When they leave their bodies in such a simplified condition they attain dissolution in the primal reality. Virtuous life and a life of devotion and worship make conditions favourable for this liberation, but actual salvation can come only with "Nirvikalp Samadhi". In this practice they may develop various spiritual powers. Their simplified soul by coming into harmony with the subtle forces of the creation may become capable of using them. The soul was not equally powerful previously in spite of a simple condition, because then it had not developed the power to act consciously. This power, which it has developed in becoming a human soul, helps it in acting consciously upon those subtle forces, with which it comes into a line again. The increased potential force produced by controlling desires may help to increase the power of consciousness in such action. But the liberation will be attained when even these powers are rejected

as tending to draw the soul into activity leading to the production of a form, and when thus the yogi reaches seedless absorption. As nobody knows when the ultimate dissolution is to come, so those who want salvation before that time will have to work for it. Besides even at that time souls with extraordinarily powerful desires may retain their individuality and may pass on to other worlds. To be certain, therefore, work for salvation is necessary.

#### 8. THE THEORY OF INCARNATION.

137. It has been seen that consciousness has a peculiar power of communicating with other consciousnesses. The attraction, which different bodies exert upon one another, appears to be a rudimentary form of this capacity. Love and sympathy, in which this quality appears to be particularly developed, have a peculiarly attracting power, which brings together two souls. Love by making the lover absorbed in the beloved has a specially purifying and simplifying effect upon the mind. It acts as a check upon the activities of the mind. For this reason spiritualists try to develop an absorbing love for their Lord, and are not content with spiritual knowledge. Feeling may sometimes over-power knowledge. Love is a matter of feeling, and so love can resist temptations better than knowledge alone. Moreover the attracting effect of love can procure for them spiritual help from powerful spiritual entities, who may be affected by the attraction.

138. Motion acts in light and subtle elements with much less friction than it can in a course me-

dium. Pure hearts are in line with subtler elements and forces than is the case with vicious ones. So the desires of the pure persons have a greater effect than those of the bad ones not only because of their greater spiritual power but also because of experiencing smaller friction than that of the other case. Consequently love actuated by self-interest has not the same effect. When in course of time pure and humble love reaches the stage of devotion it becomes strangely ethereal, placid, purifying, and delightful.

139. When evil and oppression increase in the world, the life of the good and the virtuous becomes increasingly difficult and inconvenient. Now and then great souls take birth, and protest and fight against tyranny. They may or may not succeed for the time being, but soon the vicious forces reassert their power. So long as the spirit of fighting is in the ascendant the forces of attraction of the mind remain centered in our own selves, but through our limitations we are not able to use our spiritual powers. When vice and oppression become rampant, and people are unable to help themselves, their very helplessness makes them raise a sincere cry for God to come himself and to deliver them from their misery. Such a cry rising from millions of pure and loving minds has a tremendous attractive force. Whenever it reaches some soul, which has developed the spiritual powers necessary for setting right the world's progress, that soul may become attracted, and may take a human form in a virtuous family. Such a personality begins to give indications of his

spiritual powers at an early age, and is worshipped as an incarnation of God.

140. A soul, which has no other holding force excepting a desire to do good to the world, may after leaving the physical body lead a spirit life as Lord Vishnu, the protector of the world in the sense that he is ever ready to be so attracted by the cry of the pure and the devoted to destroy evil and to establish virtue. The form of his soul has been prevented from being completely simplified by the intensity of this desire to do good, otherwise his spiritual practice has given the soul all the spiritual powers, which yog can develop. Consequently when such a soul assumes a body the spiritual tendencies existing in the form of the soul soon begin to show themselves. Other person's sanskars seeking to be fulfilled in a certain way, he himself being attracted for such fulfilment, make up what appear to be His sanskars. He is called to help in a certain necessity. The necessities of that necessity determine His life.

141. Such a soul with all the spiritual powers fully developed, but existing in a material body, is the nearest real approach to a perfect being, God. He can consciously use His powers to rule even the elements if He so desires, but He is not the conscious creator or the ruler of the world. But he knows the secrets of the creation, and can use them. He is not infinite in time or in space, but He knows the secrets of the infinite reality, and through its medium can do all that may be possible to do in

the nature of things. He is all mercy and all kindness. He has no caste creed or nationality. His kindness is the same for all who seek it. His very presence is purifying. He comes to protect the virtuous. Then virtue reigns over the world and people live in peace. Such is a special incarnation of Vishnu. If any object is worthy of love and devotion in the world it is He.

142. Such an incarnation appears under special circumstances. It is necessary not only that tyranny and oppression be unbearable, but that the oppressed themselves be pure, virtuous, and devoted, for then alone they will have the great attractive force. When, therefore, there is a great increase in vice and oppression the best way to help the world is to propagate love and devotion to God, in whatever sense the people might understand Him. Their prayers to God will reach Lord Vishnu by reason of their real intentions. But if they are able to understand the secrets of the matter, then their attraction will be well directed, and so it will be more effective than it would otherwise be.

143. Besides attracting such an incarnation the spreading of love and devotion will tend to destroy evil through its own purifying effect. Such a movement will produce that moral stamina in the community, which can be acquired only by purity, and which is absolutely essential to begin any kind of fight against oppression.

144. Besides such an incarnation for a special purpose, ordinary incarnations in the course of the

evolution are always being produced in the form of spiritual adepts and Saints of various grades and powers. They exercise an up-lifting influence upon the world through their preaching and practice, and prevent the spring of spirituality from being dried up. They wish all good to the world, but do not interfere in the course of the creation, as such an interference would tend to be indefinite, and would be always required. Their immense spiritual force may help in the attraction of the special incarnation when the oppression becomes unbearable. When the sanskars of the people turn them towards the devotion of the Lord, He will come to deliver them. They, however, help in the rousing of such sanskars through their loving influence.

145. Some persons object that it is impossible for God to incarnate. God is omnipresent, and so can not become enclosed in a limited body. He has to rule the world, and so can not confine Himself to one country or to one planet. Such arguments apply when God is conceived as a personal being whether formless or formal, for a unitary personal being can not exist in two forms at the same time. Consequently an incarnation is inconsistent with the theory of those who lay down the existence of a conscious creator together with spirit and matter as independent entities.

146. The primal reality is incarnate in every material and spiritual object. The Vishnu soul or His special incarnation is only a most developed form of the primal reality. He is not the God of an imaginary conception, but is the nearest real approach to a per-

fect being or God.

147. A warning note may, however be added. Sometimes some person getting hold of some of the yogic secrets somehow, and thereby developing some ordinary powers, claims to be the highest incarnation. This leads only to the differentiation of new sects, and to the introduction of new elements of friction in the society, and sometimes even to the misleading of the ignorant persons. Such claimants should be carefully treated. Special and full incarnations come under very special circumstances. When they do come, they harmonise and do not disintegrate, they bring peace and not friction. Their knowledge is whole, and their indications are clear.

#### 9. SATTAVA, RAJAS, AND TAMAS.

148. In the process of creation we have seen how from a placid and calm condition there arose activity, and how that activity led to condensation. So long as there is no activity the placid condition is maintained, but with the appearance of activity the tendency to condensation is natural. These three states of conditions are described by the words sattva, rajas and tamas. Sattva means the condition of a mere and simple existence. Rajas is the condition of activity, and tamas is that of density produced through rajas reaching its logical conclusion. These words may also be used to indicate the tendencies leading to the respective conditions. When we compare two conditions there will always be a relativity. Thus a state may be more satvic than another one, although both of them are activities and so are in reality two

forms of rajas. Those activities which may lead towards a satvic condition will be more satvic than those which may result only in the intensification of the condition of activity, but none of them will be purely satvic.

149. From this point of view every kind of action and object may have its distinctive character. Even a theft or a killing may be so classified. Thus a theft committed for the purpose of getting food by a starving person is more satvic than the theft committed by a professional thief, as in the former case the motive is purer than in the latter case, and purity is a satvic condition. Stealing from a poor widow or from a helpless child would be tamsic; it shows an advanced condition of the criminal tendency. Killing in a fair fight to protect a weak and oppressed being would be satvic. To follow the profession of a soldier is rajsic, and to murder for self-interest is tamsic. Eating so as to keep the body in an efficient condition for the performance of the duties is satvic, eating for the pleasure of the taste is rajsic, and eating so as to have a powerful body for oppressing others is tamsic.

150. A gentle, loving, merciful, honest, truthful mind is satvic, a clever, emulating and scheming mind is rajsic, a wrathful, passionate, foolish, and jealous mind is tamsic. Not only mind but the bodies also may be so differentiated. A pure soft, and ethereal body would be satvic; a bloody, energetic, and strong body would be rajsic; and a dirty and slothful body would be tamsic. One mind or one body may exhibit these three conditions at different times. In dvotion

*It is of Satvic, Rajsic, and Tamsic (3) system, by Govt. Plan, dated, etc.*

and worship the mind is satvic. In managing worldly matters it is rajsic, and in yielding to anger, lust, jealousy, envy etc., it is tamsic. A purified well-bathed desireless body is satvic; when scented, adorned, or engaged in worldly activities it is rajsic; when it is dozing, lazy, or dirty it is tamsic.

151. Even inanimate objects may be considered from this point of view. Thus colours also may be so classified. Whiteness is satvic, redness is rajsic, and blackness is tamsic. Fresh fruits and sweet milk-made articles constitute satvic food; sweet-meats and spiced articles are rajsic, while stale, exciting, and intoxicating food is tamsic. Satvic goods are delightful, rajsic ones are pleasing and painful, tamsic ones are disgusting. Air is satvic, liquids are rajsic, and solids are tamsic. Then there may be a comparison amongst the different kinds of gases, liquids, and solids *inter se*.

152. The above are only some illustrations. The classification is based upon the fundamental conditions exhibited by the primal reality. That which appears to be allied with placidity and calmness has the satvic character. Those that have something in common with activity are rajsic, while those that tend towards undiscriminating activity or slothful inactivity are tamsic.

153. The enquiry is not only an academic one, but has an immense practical importance. We have seen that the logical result of rajsic activity is a tamsic condition. Rajas has a natural tendency to repeat its action. Consequently rajsic activity will tend to

multiply. One activity will produce another till a kind of dead-lock is reached. So those persons who want to be pure and satvic, have to be on the look out about the character of their activities. Being members of a community of persons we can not give up all activities, but we must be careful to have satvic motives and modes of actions. Our actions should be open, straight-forward, and dutiful. We should be satvic in our choices of men and things. Association with satvic persons will strengthen the satvic qualities, while the society of rajsic or tamsic persons will increase those elements. Satvic food will keep our mind placid and calm, rajsic food will make our temperament emotional, and tamsic food will make us lazy, slothful and irritable, by affecting our bodily feeling.

154. It has another practical consequence of great importance. Every thing which is moving in one direction will tend to develop a momentum in that direction till it reaches a point of reaction. Thus a falling ball will rise again after striking the ground. If we do not want it to fall to the ground, but would like it to change its course of motion, then we shall have to make an effort. If we take a plank and place it in the line of the motion of the ball, the ball will rise after striking the plank and will not fall to the ground. Similarly the tendency of our soul is to increase its activity till the utmost tamsic condition is reached. If we want to rise before that point of reaction comes, then we must interpose a plank of satvic influences so as to counteract the other tendencies. Those de-

votees who worship any special incarnation generally express everything being done in accordance with the Lord's will. They are often questioned as to whether a murder or a theft is committed in such accordance. The above considerations will make the reply clear. The tendencies to steal and murder are the natural tamsic results of the once rajsic tendencies of the soul, while the good actions that are done are the results of the tendencies developed in opposition to those of the soul by the interposition of satvic influences. Consequently the influence of a satvic soul like an incarnation can be in favour of good deeds only.

155. In the Hindu scriptures it is said that sattva, rajas, and tamas are the three qualities of Prakriti, while Para-Brahma is "shuddha sattva" or pure sattva. It is also said that with Prakriti begin name and form, otherwise there is no name or form in Para-Brahma. This statement becomes quite intelligible, if we remember the process of creation. In the diffused state of the seed-consciousness there is neither any limitation of form nor any motion producing a sound. But when the concentration of consciousness begins a form immediately appears, and the motion produced in the mass will produce a sound also. This is referred to when it is said that "Word was with God, and Word was God". Word is said to be God because it is its counterpart, the motion, which brings out the creation. The elementary spiritual sounds or names also possess their spiritual efficacy by reason of their connection with these primal sounds.

156. Previous to this the primal reality was in a

purely satvic condition. But now it has combined with Prakriti, or the principle of change has begun to act. Prakriti is in its satvic condition so long as the mass is not agitated by the opening out of the lotus. When that happens, a whirl-wind of motions appears, and the creation is in full swing; Prakriti is in its rajsic state. When through the cooling down of the concentrated consciousness the creation be reaching a condition of lifelessness Prakriti would be in its tamsic condition. This three-fold tendency will naturally exist in every object, which is the product of such a Prakriti. It should be noted that the sattva of Prakriti is not quite a stable condition, and is satvic only by comparison. This should be naturally so, because the very essence of Prakriti is change, and any thing relating to Prakriti can not be quite stable. So the devotee is to raise himself above these three qualities so as to establish himself in pure sattva. Practising from such a point of view he will gradually reach his own self.

#### 10. AIM OF LIFE.

157. This is the age-old question. Eminent philosophers have quarrelled about it, and still the world does not know where it is. Some say that the search after pleasure is the object of life. That pleasure need not be the immediate one of the senses. It may be one of social approval, or of moral approval by one's own conscience ; it may be of getting a reward in heaven, or a place in God's love. Or it may be the pleasure of a good future life. But others argue that there may be cases in which

pleasure would point to a way different from the one actually taken. While a house is burning and a man runs in to save a child at the peril of his life, the pleasures of social approval, or of a reward in heaven or in a future life can not be strong enough to induce him to take the risk of intense physical pain and death. Other by-standers are not so moved, although every one of them wants to be in heaven or to have social approval. The stern sense of duty is the sole motive force. It is true that when he succeeds in saving the child, he will feel an intense pleasure in seeing himself successful. Social approval may add to this pleasure. He will also have a satisfaction in having performed his duty. But surely none of these was present to his mind at the time, when he undertook the work. It may be admitted that his great sense of moral duty was probably reinforced by the imagination of the helpless condition of the child, thus an appeal being made directly to his tender emotion, which may be specially strong in his constitution. But the excitation of the emotion does not mean the presentment of an idea of pleasure. It is undoubtedly true that a man is always doing innumerable actions in which there is little calculation of pleasure.

158. Consequently some say that the object of morality is to develop one's personality. We have seen that the natural tendency of the soul is towards a tamsic condition, and so actions in accordance with such a tendency may be natural but can not be said to be moral. Even if a person develops spiritual

powers for selfish purposes, they are likely to degrade him in the scale of morality by increasing the forces of temptations and by providing facilities for their realisation. Thus though the personality of a person may be very powerful and developed, yet he may be quite the reverse of a moral person. That a powerful personality and morality may not co-exist can be easily observed in our every day experience.

159. Tendencies which result in pleasure and satisfaction have a tendency to maintain themselves, while those that result in pain tend to die out. Consequently if morality develops natural personality, it should be inherently pleasurable. Every action may not be done with a view to its pleasurable result, but the result of such a moral action should necessarily be some kind of pleasure.

160. It is true that a conscious choice of a course of conduct is not an ordinary occurrence. People accept a rule of life, which is generally prevalent in the sphere in which they live and move. The act of choice is now transferred from the individual to the society. In the determination of this choice the example and conduct of great minds have a great effect, and their modes of thought and action become general by the mere force of suggestion. Consequently a good deal depends upon the choice of these leaders of society. But for them the choice will be conscious and deliberate.

161. It can not be doubted that in such a choice every system wants to secure happiness. It may be that the interpretations of happiness differ. Some may

value the greatest amount of physical pleasure ; others may choose the sum total of the pleasures of the whole society. Still others may consider the stable maintenance of society to be essential for individual welfare. But the central idea of all kinds of happinesses is the absence of pain. But though the different systems may provide for different kinds of positive pleasure, yet they can not avoid pain altogether. And so people are impelled to seek further and find new ways of realising happiness.

162. Human nature is so constituted as to value an immediate pleasure more than a remote one, even though the latter be far greater than the former. But these pleasures are temporary. When these pleasures are past, their remembrance adds to the pain of the unsatisfied desire for them. Desire is rajasic. It is an activity which tends to produce another activity. The realisation of the object also increases the force of a second desire for the same. Happiness should be a Lasting painless condition. Mere unconsciousness or sound sleep can not be said to be such. Even the form of a soul-atom is in a process of change. The lasting state of total absence of pain is possible only in the condition of the primal reality or Para-Brahma.

163. Some persons may object that such a condition being that of negative happiness or mere absence of pain can not be a very pleasurable one. What is not pleasurable can not constitute happiness. It should be remembered, however, that positive pleasure having a beginning must also end, and by thus

ending it will give negative pain on account of the absence of the positive pleasure once experienced. Moreover the activities undertaken for obtaining positive pleasure may involve positive pain also. But negative pleasure is free from all pain, positive or negative. It is peace and calmness in totality.

164. Sound sleep is not only an absence of pain but a positive refreshment also. A life which is placid and calm or even stoic in its indifference is not necessarily pleasureless, but possesses a certain delightful placidity. But this delight, whether of a sound sleep or of a placid life, can be appreciated only when our detailed consciousness is acting. In sound sleep I do not feel any difference of positive and negative pleasure. When I wake up I feel the positive character of the pleasure, which I was feeling in the sound sleep. Similarly while I am in perfect "sammadhi" I do not feel any difference, but when I wake up from it, then I remember it as an indescribable happiness. Consequently it is quite true that there can be no possibility of a feeling of positive pleasure in the condition of the primal reality, because both pain and pleasure are the results of the activity of the detailed consciousness developed in the soul. But this does not mean that such a condition is quite undesirable. If one were to ask a tremendously busy multi-millionaire whether he would prefer an absolutely sound and refreshing sleep to the detailed consciousness accompanied with the various pleasures and comforts of his ordinary life, there is little doubt which way the choice would lie. It is true that his

life is extra-ordinarily busy, but his comforts also are as great. He can, if he so likes, stop his further labours after getting wealth, but his rajasic activities carry him along. Even those who are satisfied with bare sustenance have to take some trouble about it. He also is likely to value sound sleep over the troubles and anxieties of his ordinary life.

165. Moreover what is the alternative ? We have seen that one day we are bound to go to that condition. The choice is only between falling to the ground first and interposing a plank into a long long course of pleasure and pain. What is the use of being buffeted this way and that ? Why should we not reach our destination as soon as possible and then rest in salvation ?

166. But what about the society ? There is a danger that the people may become actless or rather slothful. It will lead to the disintegration of society, and thus will defeat the individual's purpose also, because no course of life can be peacefully led without the existence of a stable society. But this may show us the necessity of a stable society for the realisation of our aim; it cannot affect the aim itself. The aim will be the realisation of the primal reality, but the means can neglect neither the society nor the individual. Moreover a virtuous life leads not only to the individual's benefit but also to a regular and peaceful social life. It is the observation of these facts, which has made some persons base the necessity for virtues upon social considerations. But if the social needs are taken as the test, then the

conception of virtues may change in course of time. Telling a lie for the purposes of the state has been sanctioned by many persons, but the spiritual effect of the lie can not be done away with by the social benefit. This surrender of everything for the purposes of the state may sometimes become very inconvenient. Some socialists would organise a society, in which the whole produce of individuals would go to a common stock and the individual workers would get labour tickets in return. Some would allow even a community of wives. Social needs, therefore, would form a very elastic test, which can not be used to determine a permanent course of moral conduct. When virtues are fixed by the spiritual necessities, they will lead to individual welfare as well as to social stability.

167. Furthur a system of ethics framed with the aim of realising the condition of the primal reality has another advantage. We have seen that a yogi develops spiritual powers, and so is able to make the highest uses of his power of consciousness. The system of virtues, which should prepare conditions favourable for yog or spiritual practice, would surely help in developing the personality. The virtues, which tend to simplify the soul-form, would act towards producing a condition which is the object of yog also. Yog would thus become an advanced stage on the path on which these virtues would be the first step.

168. Some persons, however, are not satisfied with this pleasureless happiness. They discover in the all-absorbing character of pure love an alternative course of life. A love, in which they can remain

absorbed, will not only keep them insensible to passing pains, but will yield them positive pleasure also. A fitting object for such a love can not be any worldly object, but it must be some form of the Lord Himself. A worldly love may increase or decrease. It may be disturbed by jealousies, quarrels, displeasures, difficulties and so on. The Divine love has no such interruptions; it goes on gradually increasing and purifying, till the mind of the devotee may become unconscious in the immense indescribable pleasure of the mental contemplation of his Lord.

169. The result is not much different. While the yogi and the devotee are yet in life, both of them can appreciate the great pleasure of samadhi. In the intermediate stages both pass through wonderful spiritual experiences. Both have to practice the same virtues, which being based upon spiritual necessity are required both by the spiritual lover and the spiritual yogi. As a matter of fact these two are not at all mutually exclusive. Love helps the yogi in his concentration by keeping his mind pure. Even when he has realised himself, Divine love protects him from worldly temptations. Temptations draw out a person through their effect upon the feelings in spite of the knowledge which the person may possess. But when one feeling is well in prominence others can not affect so much. So while the yogi is safe in samadhi, in the wakeful condition he protects himself with Divine love. On the other hand the devotee is led gradually by the purification of his mind to the methods of spiritual knowledge. With such spiritual knowledge his love becomes

well pointed, and his concentration well placed to realise his object, the "darshan" of (meeting with) the Lord. After such a realisation he has no more any desire. He also thus reaches "Nirvikalp samadhi". Both of these not only lead to the same result, but they should go hand-in-hand also.

170. Some others think that self-less action can secure salvation. We have already seen what salvation means. That stage is possible only after "Nirvikalp samadhi," or seedless absorption. Selfless action may by purifying the mind make furthur progress easy, and so in this sense may be said to lead to salvation. In selfless action one does not care about the results but does his duty. The binding effect of care is not present in such an action, but that of volition and intention does remain. The action is satvic, still it is action and that is a rajsic element. The spiritual yogi and the spiritual lover also can not avoid action altogether, and their action as well would be self-less; but they do something more than this, they work directly to realise their object. For both of them selfless action is a preparation. Love helps in the performance of selfless action, while selfless action makes one more loving than before. It is here that the importance of spiritual virtues as the preparation for the future stages is felt to be the greatest. Selfless action is essential for the yogi and the devotee. Even when they have realised their object, the only work which they have to do is to help the world with their knowledge and example. Spiritual knowledge, love, and selfless action in some form or other accompany each other.

## II SPIRITUAL SANCTION-ABSOLUTE VIRTUES.

171. We thus discover a basis for our virtues in the nature of the primal reality. The placid primal reality, the underlying substratum of the spiritual and the material worlds, is the subtlest, lightest, finest, softest unity with a seed-consciousness. Those virtues, the practice of which will help the soul to approach these qualities, will assist in the simplification of the soul-form and in the realisation of our aim of self-realisation and salvation. Any action, which should lead us in the contrary direction, will, therefore, be a vice. For such a system there will be the automatic sanction of spiritual consequences. It is no more necessary to frighten people with a horrible hell, or to tempt them with a luxurious heaven. Para-Brahma, the primal reality, or God is omni-present; and every single action shall be registered. There can be no mistake because the registration is automatic. We can not hide anything. From whom shall we hide? From our own selves!

172. From this point of view virtues can be primary or secondary. Those virtues, which will help in the simplification of the soul-form by reason of their own inherent nature, will be primary, while those, which help in the performance of these primary ones, will be secondary. Secondary virtues may be social or individualistic. The latter will help the individual directly, while the former will help him by keeping up a stable organisation of society. The social organisation itself must be such as may be a help and not a hinderance to the realisation of the aim. The primary

virtues will be absolute, because they depend upon the invariable qualities of the primal reality. The secondary virtues also must follow certain general principles so as to serve their main purpose, but they may vary in matters of detail on account of individual and social necessities. But such variation must not be inconsistent with the main principles.

173. Thus we find truth to be an absolute virtue. The primal reality has a unitary and homogeneous nature. Truth is that in which there is no duality. The moment we tell a lie our mind is fixed upon two aspects of a thing. Such a lie multiplies mental activity in many ways. The fixing of our attention upon two things at the same time is one way. Our anxiety about protecting our lie, or preventing its exposure, our consciously trying to have quite an innocent and truthful air, are others. One lie may lead to a hundred others. Gradually a habit may grow up, and our soul form will tend to become coarse, and so will our mental tendencies do. While truth will keep us fixed in oneness and peace, a habit of telling lies might make our lives a whirl-wind. Openness and frankness are the results of truth. A dual aspect, duplicity, and secrecy, are characteristics of a lie. The virtue of truth does not relate only to matters of speech; it may be a matter of thought and also of action. I may think evil things about others, which I would not like to leak out or to become known. Or I may have good thoughts for others, and I will have no anxiety to keep them secret. It may be that one may not like his agency in a good action to be known, but if it is known somehow he

will not be perturbed. The conditions in the other case will be quite different. In the sphere of action theft, immoral offences, acts partaking of dishonesty are all the results of a mental attitude leaning towards a lie. Faithfulness, honesty, integrity, uprightness, straightforwardness are based upon truth. A man truthful in speech, thought, and action will carry a free conscience and a pure soul. A liar will become liable to be drawn in by temptations and vices; his soul by becoming coarse will have more in common with the bodily mind, and so will be more liable to be led away by physical desires and temptations than before. A truthful life will strengthen and stimulate a pure intellectual life by making the soul simpler, more spiritual, finer, and so more susceptible to the currents of consciousness or with a more delicate conscience than before. A liar's life will deaden his thinking power, and will gradually make him a brute amongst men.

174. It is sometimes said that in certain situations truth becomes a vice and a lie a virtue. Supposing *A* is running after *B* to kill him. *B* takes a turning at cross-roads. *C* sees him doing so. *A* asks *C* to tell him whither *B* has gone. If he tells him the truth, he shall be the cause of one man's loss of life. He can save *B* by telling a lie and pointing to a wrong road. In such a case a lie is a virtue and a truth is a vice. Truth or untruth, it will have its spiritual consequences even in such a case. It is a satvic lie, and will be tempered by the effect of another absolute primary virtue, kindness. But it can not be said that it is not a lie. As a lie it will

have its effect, though that effect may be counterbalanced to some extent by a contrary tendency. But this cannot justify us in saying that a tendency has changed its characteristics, and that a lie has become a truth. Indeed even for this lie there must be a purification by fasting and worship, the purifying effect of which may strengthen the counter tendency of kindness so as to obliterate altogether the effect of a lie. Moreover in the present case the motive of telling a lie may be self-interest to a certain extent. If *C* remains silent or flatly declines to answer, it is possible that *A* may turn upon *C* himself, and *C* is not prepared to die. Or *C* may so decline at first, but may give way on being threatened, and then may point to a wrong road so as to save himself as well as *B*. We may not blame *C* in such a case, but this makes the need for purification clear.

175. Another difficult case is that of speaking a lie for the purposes of the State, or to save one's country. Such a lie being for self-interest—one feels for the country because it is one's own, and not because of any kindness—is a rajsic lie. The virtuous tendency in this case is that of the secondary social virtue, patriotism. Such a lie has a tendency to have a greater effect than is the case in the previous instance. The result of a doctrine justifying such a lie is seen in the development of diplomacy, censorship, and in false news about political and military affairs. So far as these kinds of actions accustom the people to falsehood certain demoralisation sets in. One may tell lies for the sake of others, just as

he may take any other trouble to help others, but he should not deceive himself by thinking that such a lie is no trouble. He will have to bear the consequences or he must take steps to purify himself.

176. Other virtues consequent upon a perfectly truthful attitude are justice, courage, fearlessness, and indifference. One, who takes a firm stand upon truth has no fear about anything. He has the courage of his convictions, and to passing matters he is indifferent. Troubles do not move him from his position. He is prepared to suffer for his truth. Exactly the opposite conditions obtain in the case of a liar. His courage is mere blustering. In the presence of honest persons his head is down. He boasts and bluffs when he is not sure of condemnation. Indeed he may even take pride in his evasions and clever dishonesties, but only when he finds his hearers submissive, sympathetic, or admiring. He may not be very much afraid, but only because certain circumstances screen him. One of these circumstances may be the demoralisation of the society. As a matter of fact it is only when a society has become generally demoralised that sin and crime can boast or show themselves openly. This may conceal the inherent character of the lie, and so may make it more dangerous for the soul than before. Such a boldness may be an imitation of fearlessness, but can not be the real virtue. The presence of fear may indicate that the action is not a good one, but fear has a good effect also in its tendency to inhibit a vicious action. Its remaining in the back-

ground in the case of a confirmed liar may be a great misfortune for the sinner, but it can not make the mental attitude a virtuous one. Nor can a liar be indifferent to misfortunes, troubles, and inconveniences. He tells a lie to secure for himself something, which he desires but can not get honestly. He will always be anxious about the chances of his schemes. It will be difficult for him to know peace of mind. Another necessary corollary of a truthful attitude is justice. Unity is unity for all. Partiality presupposes a duality of treatment and feeling. A truthful man will not have one principle for a stranger and an opposite one for his relative.

177. Kindness, gentleness and humility are other absolute virtues which make the soul-form less rigid and lighter than before. Just as truth was based upon the unitary and homogeneous character of the primal reality, these virtues are based upon the characteristics of softness, lightness and subtility. We have seen that the only indications of a soul's form in actual experience can be through the mental activities, and that through them we also may affect the form of the soul. Just as a truthful man feels a confident indifference, a kind, gentle and humble man feels an ethereal freedom and lightness. On the other hand a cruel callous and proud man will have a kind of "metallic" conscience. While these virtues will decrease the rigidity of the form, these vices will increase it and will deaden the conscience. Such a vicious man will not have that fine discrimination, which is the result of a progress in the spirituality of

the soul ; he will strengthen his bodily mind which will tend to cloud his reason.

178. Humility is not to be confounded with cowardice, which is a vice in opposition to the virtue of courage. Humility is a self-negation and not a fear. Humility is the essential constituent of selfless action. Its opposite pride will make such action impossible. Pride should not be confused with self-respect, which is a rajsic form of fearlessness. It is rajsic because it is not indifferent, but the idea of the self becomes introduced to multiply activity. Now the test is not solely whether the truth is upheld, but also whether self-respect is maintained at the same time. Fearlessness has a confidence in its own virtue, while self-respect wants that virtue to be recognised by others. Self-respect without being based upon a virtue is arrogance, and is a vice like pride. Both pride and arrogance make a man unreasonable.

179. Kindness, gentleness and humility result in a sweetness of speech and action, in good thoughts and loving behaviour, in charity, forgiveness and toleration. The contrary ways of speech, thought and action will harm the person himself. His ill thoughts about others may or may not harm those others, but they will certainly make his own nature bad by planting those ideas in his mind. Arrogant and angry speech or behaviour may or may not produce a practical problem by creating ill will between the two parties, but it will certainly degrade the nature of the person who indulges in it. While

forgiveness may give all parties peace the idea of revenge will keep the avenger in an abnormal condition for a long time before it can even touch the other party. For keeping up self-respect it may or may not be permissible, but so far as the question of a satvic choice is concerned there can be no hesitation. Indeed only those who are really respectable can forgive, because they are magnanimous and forgive in spite of their power to exact a revenge. This does not mean that those who are weak should be particular in revenging themselves, because this will only add a mental weakness to the physical or social one already existing. Even where social duty forces one to get the offender punished, in his heart he should forgive him.

180. The philosophy of non-killing also is based upon these virtues. Every act of killing necessarily makes a man more callous and his soul more rigid and coarser than before. Killing may be necessary for self-protection or for protecting another. Self-protection is a secondary individualistic virtue, and can be justified only on the ground of getting time for spiritual progress or of having yet to perform certain duties. But here also it is a question of justification of an action, which is otherwise a vice. It may be a satvic vice, but it can not be a virtue. Lying in similar circumstances, *i.e.* for self protection is rajsic, because such lying can occur on the slightest excuse, but killing is a much more serious action and so is not likely to repeat itself in this way. Where killing is resorted to in obedience to a social duty, as

is done in the case of wars, it is rajsic; if it is undertaken for self-aggrandisement or for the satisfaction of lust etc., it is tamsic. Socially and legally one may be justified, but the spiritual effect will be there. Killing makes the nature cruel and callous. On the other hand non-killing makes the soul spiritually purer and more powerful than before. It increases the power of the soul to affect other consciousnesses by making its influence subtler than before. When a person becomes a perfect non-killer in thought and action, he disarms his foes by his very goodness, and even ferocious animals may feel a sort of hypnotic influence in his presence. Ordinarily this philosophy of non-killing may not be workable by all persons, but that is no reason why it should not even be understood. Its spiritual character can not be changed by the capacities of the people. An effort to approximate to it will at least keep people confined to satvic killing, and will save the society from being demoralised by an increase of rajsic and tamsic killing.

181. It may be asked whether the carnivorous animals are sinners because they act in accordance with their nature. The natural spiritual effect can not be different in two cases of the same kind of actions, but we can not speak in terms of sin and virtue in their connection, because there is no such conception amongst them. They take the natural course of their mental tendencies, while man interposes a plank into it.

182. Another question is generally asked: have the plants no life? If they have, then are we not

guilty of killing them when we eat them? But there is a difference between the plants and the animals. The consciousness of the plants is not quite so developed as is the case with the animals. Plants do not feel pain in quite the same way as the animals do. The essence of non-killing is not giving any pain, bodily or mental, to any body. The doctrine would be better described as non-paining. In this form the importance of the character of consciousness also becomes clear. If it were argued that such a difference of consciousness will not affect the matter, then stones also possess some kind of consciousness, because every object, which is a form of the primal reality, must possess some kind of consciousness. But nobody would say that the breaking of a stone is on a par with the killing of an animal.

183. This will not make a person responsible for the pain felt by another without his fault. If a person is acting in accordance with the virtues, and a vicious person feels a pain on account of such an action, then the cause of the pain is not the virtuous action, but it is the vice which is frustrated in its aim. Although such a virtuous person will not be so responsible, yet his kindly nature will feel a pity even for the sinner, who suffers on account of his ignorance of spiritual necessities, or because of his knowingly becoming deaf and blind to such knowledge through a lack of imagination. Even now if he listens to the voice of those who can see he may reform himself.

184. Cheerfulness, calmness, and placidity form a third class of absolute virtues. They are based upon

the primal reality's characteristic of having only a seed-consciousness. These virtues keep the mind indifferent to passing pain or pleasure. Such a man is not drawn towards the detailed aspects of things so much as a gloomy, irritable and brooding person is. These vices by their very nature keep the attention pointedly fixed upon their objects and involve the whole of the mental activity in their work. They not only bring consciousness to a focus in the service of a tamsic element, but also keep it fixed there for a length of time. This clouds reason and increases the intensity of the pain without any corresponding increase in the physical cause thereof. The virtues, on the other hand, keep the consciousness more or less diffused and pleasant. This condition of diffusion takes the sting out of the painful experience. These virtues possess the social value of propagating themselves by sympathetic action in a special degree. Just as the presence of truthful, kind, gentle, and humble persons tends to induce similar attitudes to some extent in other persons present, so the very atmosphere around cheerful calm and placid persons appears to be endowed with these qualities. Mirth and jolliness, which are the rajsic forms of cheerfulness because they result in positive activity, are even more infectious for the generality of the people, who are rajsic in temperament, than the satvic form. Frivolity, which is tamsic, is quite appealing to lower natures, while for satvic persons it is simply disgusting. A statement or action, which is quite devoid of wit, will be applauded by tamsic persons as very clever. Mirth, jolliness,

and frivolity do not serve the purpose of the virtues, as they do not allow the consciousness to remain placid and calm and yet cheerful; but they are not as bad as the vices are. While the virtues keep the mind in a happy condition and open to calm deliberation, mirth jolliness and frivolity, and specially the last, are not so very helpful to reason. So the latter often result in untoward consequences, which may cause practical harm to another or may produce a quarrel. Cheerfulness, calmness, and placidity can be maintained for a much longer time than mirth jolliness and frivolity can be. The former are virtues, while the latter are pleasures, which may through their rajsic and tamsic tendencies degrade themselves further. Thus for the sake of society as well as for his own sake a person should be calm cheerful and placid. He should avoid not only the vices, but also the rajsic forms and specially the form of frivolity.

185. But how can a person remain cheerful in trouble? One who is sad at heart will naturally look sad in appearance also. Not only this, but if a person, who has no reason to be sad, keeps a sad appearance, he will begin to feel an unaccountable sadness. On the other hand those who try to keep a cheerful appearance in spite of actual troubles, help themselves by actually decreasing the mental pain. By constant practice of outward appearances they can produce the mental conditions of cheerfulness calmness and placidity. This may work a revolution in their nature, and may make even a miserable life a pleasant one. The use of this principle for developing the virtues is

quite commendable, but if it is done merely for the purpose of posing as virtuous, then it becomes hypocrisy, a vice which is the result of an untruthful attitude of the mind. The effect of hypocrisy is not the same because the attention of the mind is not occupied with the development of the virtues. Moreover such an artificial attitude is not tried to be maintained, but is assumed only for the time being.

#### 12. SECONDARY VIRTUES—INDIVIDUALISTIC.

186. These absolute primary virtues are helped in their functions by the secondary ones. The secondary virtues produce such circumstances and conditions, mental, bodily and social, that the development and practice of the primary ones becomes easy. As examples of secondary individualistic virtues, piety, cleanliness, discrimination, faith, belief, contentment, temperance, self-restraint, continence, and self-protection may be cited.

✓187. Piety helps in making the mind placid, calm and gentle. It should not be confounded with a show of piety. Piety is a matter of the mind. It fixes the attention upon something, which we consider to be pure, holy, kind, merciful, calm, and placid. The ideas which are repeated several times get a foothold in our mind. Vicious stories make us vicious, and good thoughts make us virtuous. This is the reason why it is said, that ill thoughts about another will harm the thinker before they can even touch the other person, which they might never do, if the other person is above our thoughts and is really not responsible for our pain. Piety consists in speaking thinking

and acting pious things. Speaking and acting without the basis of proper thoughts is mere hypocrisy. With thoughts pious a man will certainly be a virtuous one. If there is a difference between the thoughts and the actions because one is unable to control his thoughts, and not because he acts as a pious man only for show, then even the external practice of piety will help him in purifying his mind, and gradually he will be able to control his thoughts. Piety can be practised in several ways. Trying to make one's conduct virtuous is one. Worship of a Divine being is another. Reading of religious and ethical books is a third. The last two help to keep the mind fixed in the virtues. We have seen that the natural tendency of every thing is from a rajsic towards a tamsic condition. For checking this tendency and turning the progress towards a satvic state an effort is required. One must be constantly vigilant. The least relaxation may give the advantage to the physical desires, which may draw the person in. A morning worship and study of religious books will give the general mental tone for the day, and will help in the observance of a virtuous conduct. A pious man is naturally tolerant. Intolerance of another's views is not piety but bigotry, which is a vice. Bigotry closes the door against discrimination and progress. It is based upon pride, and partakes of the coarsening character of that vice.

188. While piety cleanses the mind, the body also should be kept clean. Cleanliness consists not only in bathing the body and putting on clean

clothes, but also in keeping a sound and healthy body. Such a body will keep a good bodily feeling, and will not affect the mind so adversely, as it does when there is some abnormality in the body. So a clean and healthy body helps in keeping a steady mind. Bathing for and prior to the act of worship helps in another way. With the very first act of bathing for such a purpose the mind begins to be drawn in from the detailed worldly affairs, and prepares itself for the concentration of the worship, the effect of which is increased thereby. A dirty body, on the other hand, tends to produce a feeling of heaviness in the body and the mind, and it appears as if the mind becomes more liable to be affected by impurities than it would be the case otherwise.

189. Discrimination is very necessary to give a person the right kind of knowledge. Some persons think that the essence of spirituality is to be thoughtless. So one may do whatever he likes to advance his worldly interests, but he should not think about them; thus the actions will not affect him. At the same time let him do his worship and study his philosophy. Lack of the virtue of discrimination makes such ideas possible. Thoughtlessness may proceed from two opposite causes. It may be due to dead tamas, or it may be the condition of pure sattva. The latter is preceded by discrimination of virtue and vice, and the former is the result of unthinking vice. Tamsic thoughtlessness can not be beneficial to the soul. It is not salvation. The course of training for the final libera-

tion is lengthened by thus going to the other extreme first. Instead of interposing a plank it is knowingly removing it to go down to the ground first. But in this going down there is another danger. The ball falling from a height to the ground does not rise to the same extent after the impact. In falling the force of gravitation helped its motion, and the same force acts against the rise. It is easy to decline in the line of the least resistance, but it is difficult to rise up. It is easy to destroy, but it is difficult to build up. The same tendency to go down towards the tamsic condition, which hastened the fall, will tend to retard the reaction. Just as a ball can be raised to the same height by helping the reaction with the stroke of a racket, so in this case also the soul will require a helping upwards, and the need of discrimination will not be avoided. It is true that discrimination involves mental activity, but that activity is a satvic one and results in a purified soul. Practice of the virtues also consists of activities, but they can not be given up for that reason. The very checking of the downward tendency is an effort and so an activity, but without some such activity there can be no rising up. Giving up such an activity is not reaching the satvic sphere, but it proceeds from the tamsic elements of lethargy and thoughtlessness. The advice "not to think too much" refers to brooding, which we have seen to be a vice. Moreover it applies to those actions which are done unknowingly by chance. Even there we are to be more careful in the future. But it

does not sanction wholesale and conscious bad actions. Every action of ours must be tested with the help of discrimination. The study of good books and association with wise and spiritual persons helps the development of this virtue. The making up of daily diaries, or going over one's day's actions at night is very useful.

190. While discrimination gives us the right knowledge, faith and belief help us in sticking to it, and also in giving our full spiritual force to our actions. Faith when opposed to discrimination becomes blind and a clog on progress, otherwise faith helps spiritual progress by producing an easy concentration of the mind. But blind faith is better than no faith, because in the latter case the person is un-hinged. It is quite opposed to the sceptic attitude which tries to find some fault with every thing. Discriminating criticism is a search after truth, but criticising merely to support one's own standpoint is deliberately shutting one's eyes. Faith keeps a man safely anchored, while a sceptic is rudderless in raging seas. It is better to be at anchor, though far away from home, than to be at the mercy of the stormy seas. If the way to reach home becomes known, discrimination should induce us to take it up as early as possible, and then to keep on to it. Any passerby may not induce us to turn away, but if anybody's directions be supported by cogent reasons, or if the person appears to have known our place, we should take his advice. Such an attitude is that of faith and belief. Some persons

are fond of saying that every thing is done according to His will. When this is the result of the virtue of humility it is faith, when it is the result of laziness it is unthinking fatalism. The virtuous man acts to the best of his powers but does not take the credit to himself. He lays it down at the feet of the Divine Providence or the incarnation whomsoever he might be worshipping. He retains the humble and the contented feeling in success as well as in failure, but this does not make him inactive. He has faith but not fatalism. Faith and belief combined with humility help in the development of discrimination by procuring the instructions of the wise and the good. No one would like to waste his time with a thorough sceptic, who instead of hearing and appreciating a teaching with the help of discrimination takes pleasure only in destructive criticism. The right attitude is to consider deeply, to accept the reasonable and to reject the unreasonable. Merely criticising without appreciation proceeds from a sense of self-importance, which is not helpful to one who wants to learn.

191. Contentment helps the virtues of cheerfulness calmness and placidity. The opposite vice is hankering. Contentment consists in accepting thankfully what one may be able to get, and not throwing covetous glances on the belongings of another. It does not mean that one should not act for bettering his condition, but he should not be gloomy or dis-satisfied in any case. Hankering may result in envy when the attention is fixed upon another's

good fortune instead of the ways of improving one's own condition. Emulation is not bad, but it implies a peaceful and a calm competition. Emulation is a source of progress; discontent may or may not be so, but is certainly degrading to the soul. Envy is a vice. Emulation combined with contentment is satvic, with discontent it is rajsic, while envy with hankering is quite tamsic. The first class of persons will be happy at other persons' progress also; those of the second class will feel as if something were wanting when they hear of another's good fortune; and the persons of the third class will be positively sad at such an event.

192. A contented person acts according to the virtues. He is satisfied with what he can get, and does not look this way or that. He is prepared to work for something really useful and within his reach, but he does not disturb himself for a trifle or for the moon. He is prepared to work for worldly progress, but is not ready to sacrifice his soul for it, and keeps a due proportion between the opposing claims. He works hard but is not anxious. He is more solicitous about the welfare and comforts of others than of his own. He does not allow his desires to run mad, and so remains placid and calm. He finds out the real good by discrimination and works for it.

193. Temperance and self-restraint are essential for such an attitude. Not only the virtues should be practised, but the vicious tendencies should be restrained also. Anger, cruelty, cowardice, lying, dis-

honesty, callousness, pride, envy, jealousy, frivolity, hankering and other vices should be weakened not only by the development of the counter-acting tendencies, but also by being themselves inhibited. While the tamsic tendencies should be altogether restrained, the rajsic ones should be only temperately indulged. Even in these cases temperance is to be only a transitional stage, which may become necessary by reason of pre-existing associations or other social necessities. Temperance is a kind of compromise between different considerations. The effort must always have the pure satvic ideal in view.

194. Continence is very important both for the body and the mind. We have seen the importance of the human body. Continence conserves our physical energy, keeps the body in a healthy and sound condition, and the bodily feeling steady. The bodily feeling of a weak body can be very easily disturbed, and the disturbance may draw out the mind also. A steady body helps to keep a steady mind. For spiritual progress the instrument is kept in a fit condition. Intemperance in this respect deteriorates the body, and so does not allow the mind to develop its functions fully. This stops the progress in both the directions. The sexual instinct is such a powerful instinct that it is always creating one of the greatest problems for the society. Most of the moral deterioration of the nation may be traced to this one tendency. Intemperance in it may lead to all the vices. It makes a person incapable of efficient work. While it increases his desires both for show and

comforts, it makes him weak lazy and indolent. The least relaxation in one's vigilance about this may cause his fall. One can not be too careful about it.

195. While sexual intemperance is most condemnable, a well regulated sexual relation is necessary for the maintenance of the society. Even mental development is possible only in a peaceful society, which requires efficient members for its protection. Propagation of weaklings, however, is no social service. It only increases the burden on the food supply. Not only this but the weaklings having unstable bodies and minds lead the society on to degradation. They themselves become a peril to the society. And their offsprings are likely to be yet lower on the line. These effects may go on accumulating. The only remedy is the removal of the cause, incontinence.

196. If piety and continence increase in the society, other virtues will follow in due course, and the society will recover its body as well as the mind. Continence by making the body healthy and steady helps in the manifestation of the stern virtues of truth and those connected with it. One who is strong is more likely to be gentle and calm than one of a weak body and unstable mind. Piety will act directly upon the mind, and will develop the virtues by purifying the mind and by checking the physical desires. A gentle and pure person is more likely to be scrupulously truthful than a selfish and callous one. Continence is essential for the body, which in its turn is necessary for spiritual progress.

197. It can not be too strongly emphasized that

all social organisations which propose any relaxation in the relations of the sexes provide for their early extinction. It should not be supposed that absolute freedom will lessen the evil by natural causes, and that the present day regulations only cause reactions. Upon this principle there should be no prohibition against any sin or crime, for full freedom will soon bring every thing within proper natural limits. Experience goes against such an expectation. The sexual instinct requires free indulgence and not regulation for its increase. Sexual deterioration may undoubtedly decrease the intensity of the instinct, but this decrease will be in the stability of the function and not so much in its excitation, and so it will be no sign of progress. Many of the animals keep to the natural limits not because they have freedom, but because they have not got the cleverness and the imagination of man. Even amongst some of the animals such as monkeys it is observed that the little ones imitate their elders. But man can imagine the object and the pleasure of his desire, and can thus increase its force artificially. The after-effects are not so prominently in view, because he naturally values immediate pleasures more than the remote ones. The repetition of the indulgence is likely to increase the power of the desire and not to decrease it. Ordinarily the mind revolves round the family centre. The destruction of a sound family life will increase frivolity and will decrease the substantiality of character, and so will lower the moral stamina of the nation. Sexual freedom is likely to unhinge the mind, and

there is no vice which cannot get a foot-hold in an unstable mind. No warning can be too urgent in this respect. Ideas of relaxation in the relations of the sexes appear to present the greatest danger of disintegration for the future society. Continence should be observed not only in action but also in thoughts and speech. Thinking obscene things or reading immoral stories, or singing improper songs all leave their mental effect and stimulate the sexual instinct. No educational system can be too careful in this respect, nor can a society be too watchful of its literature from this point of view.

198. We have seen the importance of the body for spiritual progress. Naturally, therefore, its protection is a first duty. We should protect it against vices or mental diseases, against bodily diseases, and against attacks, but not against virtues. When we protect it for the virtues, we can not give up a virtue for its protection. The reasoning that a slight infringement of a virtue is allowable, so that, that virtue itself may be perfected, is fallacious, because it ignores the fact that the very sufferance of the utmost consequences of a virtue makes it perfect. That one is disposed to yield to such an argument shows that he is not perfectly virtuous. So if he gives way for any reason, he should be careful to purify himself from the effects of the act. While people are ready to excuse their acts of self-protection on such grounds, they do not care to protect themselves against their own selves. Continence is the first way of such protection, for it enables the body to protect itself in all

other ways also. And piety protects our mind against our own tendencies, and the importance of Divine love can not be over-rated from this point of view.

### 13. SECONDARY VIRTUES-SOCIAL.

199. The practice of primary virtues as well as of the secondary ones will lead to a stable maintenance of the society, and at the same time a stable society will help in the observance of those virtues. An unstable society, increases the strain of the effort required in the individual's reformation, because social disturbances are added to the personal ones. Social situations may make it difficult for a virtuous person to live peacefully. Individual virtues can keep the whole society at peace by making the members virtuous. But all persons are not at the same stage of progress spiritually, and so disturbing forces do exist. Consequently the social virtues also require to be emphasised. There is also a social sanction for such virtues whether of legal punishment or of social opinion. Such a sanction being more obvious than the spiritual one is more effective in the case of such persons. Even if they can thus be made to observe the social virtues, the other virtues may be gradually developed in them, because the ultimate sanction even for the legal and the social sanctions themselves is the spiritual one, so that the course of conduct so sanctioned will be one which may be helpful in the development of the virtues. Such a social organisation will deserve to be maintained not only against the internal disturbers but also against external attacks. Consequently the social virtues should provide not

only for peaceful conduct, but also for external defence. Social necessities may require the performance of actions, which primarily would be objectionable. And such social necessities may arise so often in certain cases, such as those of the administration of justice and the prosecution of a just war, that the purification for every individual act may not be practicable. In such cases actions should be done as matters of duty without involving any personal desire of one's own. This will ensure the satvic character of the actions, for now they will be limited to the particular necessities of the case, and will not have the tendency to repeat themselves. In this connection it should be noted that, as has already been seen, lying is done much more easily than killing, and so while the latter may have to be undertaken for social protection, the former is reprehensible even in such a case. Truth is the basis of the stern virtues, and all acts of virtuous self-protection must be based upon truth, so that without truth they will lose their moral strength, and are likely to degenerate into immoral actions based upon various excuses. Secondly the element of truth will make the action satvic, and will provide against its unjustifiable repetition. Besides this the private life of the individual should be a virtuous one, and thus he may keep himself purified without the necessity of particular purificatory acts ; and then he should not be anxious about such actions, for his virtue will be secured by his conduct, in accordance with the above principles. If he is not so virtuous then his social actions also are likely to be impure, and as

the purification is not effected by the whole course of the daily life, in such a case particular purification would be necessary. It may be that all social workers may not be so virtuous, but with such cases we have no concern. Such persons may be found in all walks of life. They will bear the consequences of their actions. Our purpose is to indicate the principles of the matter, whether people act up to them or not is their own concern, or the concern of the society of which they are the members.

200. Sometimes there is a conflict between the social virtues of law-abidingness and resistance to oppression. The former is necessary to make social life possible at all. Without a peaceful society no progress of any kind is possible. A state can not be too strict in the enforcement of law and order. But a law may serve the purpose of developing a virtuous life, or it may be a bad one and may be unfavourable to such a development. If the laws of a country do not serve the purpose of developing a virtuous life, they do not deserve to be laws at all. Instead of laying a secure foundation for society they work for its subversion. Such a state of affairs may be due to several causes. When a class of persons with a particular interest to serve get into power, they may make laws detrimental to the other classes ; or incapable persons at the head may introduce foolish legislation ; or even capable persons may make mistakes ; or a tyrant may oppress the subjects ; or an alien government may disregard the interests of the people. The third case does not present much difficulty. Such mis-

takes are always possible. The remedy is not a disobedience of such laws, but their amendment through the proper channel. The immense risks of civil resistance can not be undertaken to remedy a situation, which may occur in any regime and may do so even very often. In the second case the removal of such persons may accompany the amendment of the laws. The real difficulty lies in the first, fourth and the fifth cases in which the removal of the offenders may not be quite so easy. While in the other two cases the injury was not done knowingly, in these three cases it may be wilful. In these cases, therefore, resistance to oppression is the right virtue. But the difficulty lies in the discrimination of the thinking and the unthinking exercise of the virtue. The danger is that its sanction may not let lose huge disintegrating forces in society, and the momentum of destruction may not carry down good and bad laws together, thus producing a total subversion of the whole society. Cases may arise in which even this risk may have to be taken. But the situation should be well and calmly considered, and a clear case should be made out. The blindness of the tyrannous power often precipitates matters, and does not allow such a calm consideration. Verily power is intoxicating, for then it is forgotten that the very acts done to serve the interests of the powerful will ultimately do permanent injury to the actors themselves. No tyranny can be maintained for ever. One day or the other there will be an end to it, and when the full account is taken, it will be found that the total injury has been greater

than the benefit illegitimately secured. A good test for distinguishing between a well thought out virtuous resistance and an unthinking selfish one is the capacity of the resister for suffering. Such a resistance of oppression by willingly bearing the penalty of the disobedience of unjust laws is certainly virtuous. The greatest care should be taken in ensuring the soundness of the judgment. When the decision is approved generally by the enlightened people, it may be a sign of its being the right one. There is this difference between an armed resistance, and civil resistance that in the former the risks of the undertaking are clear to all the participants from the beginning, while in the latter its full implications may not be clear to all. The former requires a courage to make the very first decision, and in the latter great endurance is required at the time of the suffering. In the actual working the former requires a rash courage, and the latter wants complete self-control. The position of the other party becomes much more difficult unpleasant and embarrassing in the latter case than in the former one, because it is faced with the necessity of using force against unresisting persons. For these reasons it should not be undertaken so long as there be other means of remedying the evil. Its use should be decidedly discouraged where it is possible to reform the governing machinery by the use of the vote. Nor should it be used to effect the will of a class of persons without having recourse to the general law of the country, which are otherwise unobjectionable or can be amended through the legislative action easily.

These considerations involve so many variations that no definite rule can be laid down, and only the general effects of the two virtues can be indicated. Ordinarily the virtue of law-abidingness is a safe one. Every one should not be allowed to hold up his conscience for breaking the laws. Once it may be done in real obedience to conscience, but on many other occasions it will be done on an excuse of it. Furthur there can be a defect in one's own understanding of the principles. But in extra-ordinarily bad cases civil resistance may have to be resorted to. When a whole class of persons agitates against a law, it is generally advisable to look into it again.

201. Resistance is satvic when it is undertaken in one's own defence or in the defence of another, provided that it is not based on an idea of doing some injury to another. It is rajsic when it employs means for the defence which would injure the other party, but is limited to the purposes of the defence. It becomes tamsic when it is vindictive, and wants to destroy another as a punishment. The lower forms may or may not be necessary for social reform, but so far as the spiritual effect is concerned the tamsic form is certainly a vice. The extension of the right of defence to the making of a similar situation impossible in future in a peaceful way is not tamsic, but when it is done to inflict a punishment it is tamsic. Satvic resistance is a virtue, but when it is a mass movement there is a danger of its becoming tamsic as the general masses may not be satvic. Consequently in making it a mass movement one ought to be very

careful, for the issue of the very existence of the society may become involved.

202. Similarly obedience of and support to moral and beneficial laws is satvic. Obedience of all laws for the sake of social solidarity is rajsic. And obedience of immoral laws due to cowardice is tamsic.

203. While law-abidingness and resistance to oppression are virtues in connection with the relations of superior and inferior powers, the social virtues of toleration and mutual help have to be practised amongst the equals. The primary virtues of placidity, calmness and cheerfulness determines the intensity of law-abidingness, truthfulness determines the intensity of resistance and patriotism, the virtues of kindness gentleness and humility lend their force to toleration and mutual help. As in the case of the primary virtues there may be a conflict between justice and kindness, so it may be in the social sphere that toleration and social protection may have opposite claims. But generally social life would be impossible without toleration. The development of intolerance will defeat the very purpose of society. Not only toleration but mutual help also is necessary for an efficient social existence. But helping a criminal is not a virtue.

204. Just as continence and self-protection are required to maintain the body, patriotism ensures the protection of the society. Sometimes patriotism acquires an additional force from the emotion of self-elation and the ideas of self-respect, but its virtuous basis is the virtue of truthfulness. Where patriotism is not also truthful, but proceeds from the pressure

of social opinion, it cannot be so strong. Combined with discrimination and gentleness it is satvic. Without these it is the tamsic form of fanaticism proceeding from bigotry, pride and self-importance. When it is clever and calculating it is rajsic.

**205.** Patriotism is one of the most important social virtues, as it is essential for the very existence of the society. When we consider the immense influence, which a society exercises in developing the latent powers of man, and so in making spiritual progress possible for him, the maintenance of society can not be rated too high. Some persons may argue that only societies with the best traditions have the right to exist. The logical conclusion of such an argument would leave very few individuals upon the globe. The fallacy lies in protecting the traditions and not the human beings. The benefit of a society consists in allowing individuals opportunities to improve themselves. A society is to be protected not for its traditions but for its living members, for whose benefit the traditions exist. The excellence of a nation's traditions may give it an esteemed position amongst the nations of the world, but can not increase the natural right of free existence. Such traditions may induce such a nation to extend friendly help to backward nations, but cannot entitle it to hold others in subjection. Patriotism is as necessary and justifiable as self-protection is, or rather it is more so because it involves the protection not of an individual but of a number of individuals,

## 14. SANSKARS AND FREE WILL.

206. It is clear that the immense tendencies developed by individual souls will have to be exhausted before the souls return to the condition of the primal reality or are liberated. A soul will be attracted to a body, in which its tendencies can find scope for action not only through the bodily organisation but also because of the other general circumstances surrounding that body. Thus most of the present circumstances of a person have been made by him in his former lives. How far such circumstances are so made, or what laws govern the correspondence of souls to particular bodies, may or may not be known, but the essential fact of such correspondence can not be denied. A hap-hazard connection between a soul and a body unsuited to each other can not be maintained. It is likely, however, that research carried on these lines will discover the laws of such correspondence in course of time, and some of them may be formulated even now at least provisionally.

207. It has been seen that any idea or feeling which occurs in the mind once establishes a tendency to recur. This is why bad thoughts harm the thinker first. Upon this principle it is possible that a person, who gives various kinds of troubles to others, may thereby produce germs of the same kind of suffering in his own being. Even in the same life it has been seen that a sinner may find himself in a highly wrought condition of the imagination, and then his victims appear to rise before him and to take their revenge. In the act of the oppression itself he may be affected

with fear, this condition makes the mind receptive, and so makes the impression deeper than it would be otherwise. One who gloats upon the misery of another prepares a like miserable future condition for himself. In this connection the mental attitudes of the victims also may have much to say. Their desire for revenge may complete the preparation of the situation required to fulfil the effect of the impressions. The complementary character of the desire and the impression may bring the two forces together in some future circumstances. In this way innumerable connections, complications and interactions may be produced, and the general circumstances of a whole life may easily be determined.

**208.** There may be further complications due to other principles of correspondence. Intense desires not satisfied in this life may have a tendency to be satisfied in a future life. The desire may be for a material or abstract object, or it may be in respect of a living person. In the former case the force of the desire will tend towards the selection of a body in which that desire may be satisfied. In such cases much depends upon the intensity of the desire. The desire to be wealthy or to have a beautiful body are examples. In the latter case effect of the desire will depend also upon the condition of the soul of that other person. If there is some responsive condition in his soul also, the desire may be satisfied; if there is not, then the desire may exhaust itself in a vain effort against resistance. It has been seen above that the desire for revenge is helped by the law of impressions.

Illegitimate desires tend to be exhausted, and the legitimate ones tend to be satisfied.

209. Not only unsatisfied desires but satisfied desires and exhausted desires also may determine future life. Every desire is an activity of the mind, and each such activity facilitates its own recurrence. Though a desire may be satisfied or exhausted, yet it will leave a tendency for the future. Indeed the satisfaction itself will reinforce this tendency to recur on account of the pleasure attendant upon such satisfaction. And the unsatisfied ones will have a tendency to maintain their force till satisfied ; in any case they will have made a person familiar with something which may come up again before the consciousness in some form or other. Thus bad desires may develop sinful and criminal tendencies, while the good desires may produce the virtuous ones. The criminals themselves may or may not glory in their life, but their uncertain risky troublesome and whirling life can be scarcely desirable, and no virtuous and peaceful person would like to change places with them. Besides there would be the after effects of such a life to be satisfied or worked out in a future one.

210. Our actions may affect us in another way. Each action may produce some motion or wave of a particular kind in some subtle substance, and this motion may keep propagating itself till it is either absorbed or exhausted. Our sanskars created by that action may have an attraction for that wave, because both are the results of the same action. This may intensify that good or bad sanskar as the case may be.

Moreover the wave may affect other persons also, and by thus producing affinity may make associations for us. The good or bad actions may go on multiplying their effects in this way.

211. It may be observed that the noble and the delicate qualities of the soul tend to make the body also soft and delicate, while the coarse mental qualities tend to produce a hard coarse and even deformed body. The conditions of life of the rich make their bodies soft and delicate. A person who has developed the nobility of his soul may thus be attracted to a noble body in a rich family in a future life. But all the rich men need not be noble. Some of them may have taken the bodies of the rich under the law of satisfaction, because of their intense desire for wealth or for a beautiful body or for both of them. In such cases their mental qualities may be quite the contrary of the noble, and their bodies may be coarse and deformed. In other respects also their life may be a tumultuous one. They may have many enemies as a result of their past lives. Now they may become indolent under the intoxication of wealth. They may have developed their criminal tendencies in the past life so much that they may now find a better scope for them with the help of their wealth than they had in their past life. These are the effects of the interference of other laws in the operation of the law of similarity. On this same principle a person of criminal tendencies should ordinarily take birth in the lower and coarser classes. It is true that the rich are often indolent, arrogant selfish and even

oppressive, but these qualities may be due to their past life as shown above, or they may be due to the present effects of wealth upon them. Otherwise the rich are generally the patrons of culture, and exercise an immense influence on the advance of the civilisation. They are kind and charitable. On the other hand the poor are often submissive, hospitable, kind and truthful. This may be due partly to their present associations and life. And partly it may be due to the fact that the general mass of the humanity undergoes only ordinary modifications in its mental qualities. Within these ordinary limits there may be innumerable grades of criminality, nobility, desire, delicacy, impressions and feelings. Confirmed criminals are not frequent amongst the rich or the middle classes. The criminal classes themselves are not generally rich. Poverty in some cases may be due to extreme miserliness in a former life, when in spite of a huge wealth the poor-like conditions of life were maintained. Instability of mind generally produces instability in the body also. Such a person may become a drunkard with all the mental and physical consequences.

**212.** It is possible that the particular mental vices may be related even to certain bodily diseases. Thus an envious nature may provide for itself itch in its future body. Such effects may be brought about under the law of impressions also ; thus a torturer of others may be a leper in a future life. Human natures may even become brutish by becoming too rigid and unintellectual in their soul-formations, and so may

take appropriate animal bodies according to the mental characteristic dominant in them. Thus a ferocious person may become a wolf. But such cases can be only rare ones, for there is an immense scope for variations in humanity itself.

213. Neither the account of the virtues, nor the statement of the laws of correspondence can be presumed to be exhaustive. The ethical field is practically unexplored from this point of view and there is an immense scope for work in this direction. Sufficient has been said, however, to show that both heaven and hell exist upon earth, and are of one's own making. One has only to look round for the unbearable misery in the world to be convinced that there can be no crime no sin which may not have an adequate punishment in the facts of life without necessitating the invention of imaginary tortures or rewards. The innumerable extremely painful diseases, the agonies of poverty, the coarse dirty uncertain tumultuous and troublesome life of a criminal, are sufficiently great punishments. What sin is there which may not find a fitting punishment in a painful disease ? But the punishment is not awarded by a supreme judge. It is the result of the unerring registration in the spiritual nature. To what spiritual heights, heavenly experiences, miraculous spiritual powers, delicious and placid life, spiritual virtues and practices may not lead ? Whence could a greater reward be got ? Could the contrast between an imagined heaven and hell be greater than it is between these awards of spiritual sanction ?

214. But what place the principle of free will finds

in such a system. It will be seen that while life's circumstances are so much determined by past actions, the sphere of free will is left intact. Every action will have its natural effect. Where a person is unable to effect things in accordance with his desires, the effect of the desires themselves is not lost. The sanskars may be too powerful for a person in a certain situation, but the quality and the intensity of his present action will make a new sanskar for his future life. His free will may not be effective against the sanskars formed in the past life, but it is certainly a great factor in the formation of the future sanskars. Consequently he shall be responsible for his actions, and will reap what he will sow. It is true that his past actions are responsible to an extent not only in determining the circumstances of his life, but also in building the characteristics of his mind. But any action which is the result of such characteristics can not be said to be due to any cause other than himself. So far as his present associations have formulated his character the responsibility is his in preparing these associations for himself in his former life. Even in this life he has got all kinds of opportunities open for him, and if he neglects to improve himself it is his fault. That conscious improvement is not impossible, is proved by the constant improvement going on in every side. Everybody knows that to be virtuous is good. If he does not care to enquire about those virtues, to associate with the virtuous, and to act the virtuous, but allows his bad tendencies to have their way, then he can not prevent those tendencies from being strengthened. It will

happen in the natural course of events. At another place it has been seen that sometimes we appear to throw the whole of our weight against certain of our desires. This in itself shows our power of willing against our tendencies. Even if those tendencies should prove to be too strong for us, as may be the case where the physical desires may find a ready response in some deep-rooted tendencies in the spiritual mind also, our efforts against them will improve the chances of our success in future by weakening those tendencies and strengthening the opposite ones. In all cases, therefore, there is a full scope for free will without any inconsistency being produced in the principle of the sanskars. For those who have not even the sense or the inclination to enquire into the virtues, the religious and the ethical systems, and the past and present lives of the virtuous are light-houses. If they disregard them, they have to thank themselves for the consequences.

215. Practically every person knows the virtues and the vices, but the sinner yields to immediate pleasures in preference to the ultimate happiness, while the virtuous values purity and ultimate happiness more than the passing pleasures. In every important action every criminal also considers the pros and cons of the matter. He deliberates and wills, but he does not care to be virtuous. If one is not to be responsible for such a deliberate and wilful action, it is difficult to understand what responsibility means. If one should be so careless about the virtues in his deliberate actions, it is not a wonder that his ordinary acts should

have the same colouring, and he can not avoid the responsibility for either. If his general view-point upon life is coloured by his associations, then he should not keep them. When he can reason and deliberate about a crime, he can do so for reforming himself. As has been said religion and ethics as well as the lives of the great are lighthouses. But he does not care to make the effort and change his course. Indeed if a virtuous man were to advise him for his own benefit, it is quite probable that the only result will be a taunting retort. How can then he complain against the natural results of his wilful neglect?

216. The sanskars also are not quite so overpowering. They are tendencies which can be changed by counteracting ones. The fight will be between the intensities of the two. Consequently to be successful we have only to put in a little more force in favour of our willing and we may get through. Even if we are unable to do so, our effort will weaken the tendency of the sanskar, and it will make a new good sanskar which will increase our power of self-control. Some persons are fond of saying that a particular thing was fated when that thing has happened. The statement does not prove that the event could not have been varied with a little more effort. The sanskars of a person may determine his birth, body and surroundings, but in the details of the actions he is left his choice, and the door of improvement is always open to him. This is probably the reason why those who foretell events can speak only about the important things, which form the most powerful sanskars. This

is also the reason why prophecies in national events are easier than in the individuals' cases, because the sanskars of a number of persons in combination would throw a more powerful shadow for the seers than that of an individual's sanskars. Even in those cases in which an event is practically certain an effort in the right direction is not useless, because the effort in itself creates a new good tendency. In national cases also a virtuous national effort will strengthen the moral stamina for future, even if the effort is not successful in the present.

217. But all the prophecies also do not fall true. Moreover every person cannot see the future. Whatever the future may have in store for us, our own course of conduct is clearly defined. Within the limits of the virtues we may make our choice, but we should not step over them on the lame excuse of our sanskars, the effect of which we ourselves probably do not know.

#### 15. THE PURIFICATION.

218. But it may be thought that such an intensely spiritual system is not easy to follow. On the contrary it is so easy that it has a place for every grade of practice and reform. The virtues are all satvic; every one of them will lead to a satvic condition, and the progress towards the satvic condition will produce the other satvic qualities, also in due course. The relation between the virtues and the satvic condition of the soul being a natural one either will produce the other. Let us take to as many virtues as we can, and we may be sure that the rest also will come to us.

Similar is the case with the vices. They lead to the tamsic condition and the tamsic condition produces them. Let us then be constantly careful to the best of our power against the temptations. The secondary virtues will help us in doing so. Let us help ourselves and nature will help us. Every single step in the right direction will increase our power of going further. In our own interest we should give up the vices and take up the virtues.

219. Besides the injury which the vices do to our spiritual nature, and the various kinds of miserable and painful lives to which our bad sanskars might lead us, there is another reason why we should purify our lives for our own sake. We have seen that our mental tendencies will bring us again to birth in a physical body. Our connection with the society is not going to end with this life. Let us, therefore, make society better and purer than now, so that we may have better than the present conditions of life when we next come here. It is true that we may not come back to the same society, but if every person should become careless about his conduct for this reason, then we shall not get a peaceful life anywhere. Let us do our own part of the work and hope that others will do theirs'. If we do not do our own duty we cannot complain about other persons' carelessness. So let the society at all places be purified. Moreover we should remember that by developing the immoral tendencies we cannot get the next life in a moral society. Let us, therefore, make ourselves fit for a moral pleasant, and peaceful society. By doing so we shall not only

be preparing a good life for us in the future, but we shall also be helping our own present society in its purification. We shall be helping in making it fit for the birth of noble souls, so that when we come to it again we may have better company than now. Let all those who are oppressed look to their own purification, for then only they will become deserving of, and have the conditions fit for the appearance of the great Deliverer. Let us not make our soul suitable for a criminal body. The life of a criminal is not a pleasant one, nor is its result a desirable one. Let us, therefore, help in making society fit for noble souls, and in doing so we shall secure our own future as well.

220. Even those who are deep in sins can purify themselves. It is true that their mental tendencies have become very strong, and that they find it difficult to control themselves, but there are practical ways of helping their improvement. The essential thing is their resolution. If they once look into the direction of the virtues, if once they resolve to tread on the golden path, the work of their mental control will not be so difficult as it appears. There is a wonderful secret in the philosophy of fasting. Some persons may laugh at it, but it is not a mere matter of argument, but can be experimented. If the argument does not satisfy an experiment will do so. We have seen that the food can be satvic, rajsic and tamsic. Their mental effects also are easily intelligible. A well flavoured and spiced food will increase and strengthen the desires, stale food will produce a certain lethargy in the body and the mind, while ordinary peasant-like fresh food and

fruits will not stimulate the desires, nor will they deaden the mind, but will keep it fresh, alert and calm. The reason is that the food produces an effect upon the bodily feeling. If the bodily mind is in a pure condition, and the physical desires are not very active, the spiritual mind of the soul turns more to itself, and its intellectual capacities come into greater prominence than before. Then the test of reason can be applied to all the acts that one has done or intends to do. Then the spiritual mind sees every thing in a clear perspective, as it is not coloured by the unthinking and powerful impulses of the physical desires. This is the secret of fasting. It weakens the tendencies of the bodily mind, and strengthens those of the intellectual reason. Every instance of such practice produces a cumulative effect. Reason goes on increasing in strength, and the animal desires go on weakening in intensity and strength.

221. The effect of fasting becomes manifold when it is accompanied with prayer worship and the reading of religious, ethical and philosophical books. Prayer unburdens the mind, and so produces a relieved feeling. With the advance in virtues and sincerity it may even affect external circumstances by increasing one's spiritual power. If it becomes sufficiently powerful, it may even induce good, kind and able spirits to help us. But in all cases it relieves the mind of a burden and helps in its simplification and purification. While the bodily mind is standing out of the way such a course helps the spiritual mind in purifying itself by turning the course of intellect and reason into pure

and spiritual lines. This will help the nature in becoming satvic, and so in being attracted to the virtues. When the virtues have come, such a course of life will help in their maintenance and firm establishment. Thus may a sinner also help himself out of his nature. Fasting will purify the body as well, and the body also will progress to a satvic condition. This bodily effect will further help the spiritual practice. The duration and the frequency of the fasts may vary according to the necessities of the individual cases. Even when one is not fasting, he can help his spiritual progress by keeping to a satvic diet, and performing prayer worship and the reading of the religious books daily. That which does not excite the physical desires, does not intoxicate, does not whet the sense of taste, does not give pain to another, is legitimately obtained, keeps the body in a healthy and efficient condition, may be considered to be a satvic diet. It will be free from the physical defects and will not carry with it the sanskars of another's pain. Such a food will help in the purification and will not build bad sanskars for the future. One who can not be careful about all things should do as much as he can. His every action in the right direction will increase the power of his virtues for the future. Great things are accomplished from small beginnings. It should be noted, however, that fasting should not be carried to such lengths as to weaken the body. We have seen that the efficient working of the body is necessary for spiritual progress itself. The body must be kept in an efficient condition for the services which may be required of it and at the

same time the work of purification must go on.

222. Such an ethical system is not the special property of any religion. It is not based upon the authority of any particular prophet or incarnation. The sole authority recognised is that of reason, which is common to mankind. The primal reality is the self of all the human races as well as of the animals, the plants and the inanimate matter. A system based upon the unchangeable characteristics of such a primal reality recognises no limits of caste and creed and no boundaries of mountains and seas. The substratum of humanity is one. It can not be differentiated by the differences of the race or the creed. Its characteristics are the same everywhere. The effect of the same virtues and vices in the terms of such spiritual characteristics can not vary with time, place, race, or religion. Whether one accepts them or not the result will be the same, for his admission, acceptance or otherwise can not vary the laws of nature. Here is a meeting ground for all religions in the religion of reason. Its acceptance does not mean any derogation to any religion, for the religion of reason already belongs to every one. It is the birth-right of every human being. Let humanity, then, come unto its own.

223. What after all is this religion ? The conclusions about the primal reality are metaphysical, and so can not be objectionable. As to the virtues even now no religion would consider the virtues as vices. But instead of an arbitrary laying down of the virtues they are now based upon the unchangeable and immovable basis of the primal reality. There should be

nondifficulty in bringing our customs in accordance with these eternal principles. We are willing to make political and social changes to better our lives. We are willing to take advantage of modern experience and knowledge to improve our organisations in these respects. Why should we not do the same thing in the case of religion ? In the infancy of religion miracles were necessary to impress where reason could not be appreciated. A metaphysical religion could not have appeared at such a time. People could obey a conscious, perfect, and all-powerful rewarder and punisher but would have turned a deaf ear to reason's advice concerning the spiritual effects of their actions. Surely we are not at the same stage now. The world cries for reason. Every thing must be scientifically established. Must religion alone remain arbitrary ? Are we not disrespectful to those great saints and prophets, who gave what the world wanted and what it could digest at the time, in asserting that the food which they prescribed for the child was meant for the adult also ? They themselves were not unreasonable, and they would never have rejected a religion of reason. Why should it be done by those who hold them in respect ? We may retain our individual customs in so far as they do not conflict with spirituality. But such a difference can not make a difference in reason or in religion. We may even worship our respective saints, prophets, and incarnations, but let us understand that they are all one in essentials, the particles of the same supreme spirituality. Indeed why should we not all respect all such great men wherever they might

have been born ? Respect is the due of greatness. Let not the holy name of religion be tarnished by fights quarrels and jealousies in its name. The pious man is not a bigot, but a truthful, gentle, kind, humble, cheerful, calm and placid one shedding goodness on all sides.

#### 16. DIVINE LOVE.

224. We all know how our worldly love acts as a centre for the revolutions of our life. It keeps us fixed to a point, and we can not wander forth to undue lengths. It helps us in controlling ourselves. It purifies the mind by keeping other things out. And yet there may be interruptions in it. It may not be reciprocated. There may be quarrels jealousies and misunderstandings. With all its imperfections what a potent factor in the world's purification, spirituality and stability love is! If anything can turn even a hell into a veritable heaven it is love. Love consoles, love sustains, love cheers, and love delights. How tenderly would a hardened criminal look at his child!

225. How sublime must divine love be! There can be no quarrels no misunderstandings, no jealousies, and no interruptions in that one flow of sublime feeling. It is wonderful, ecstatic, indescribable. It is always by one to console, to cheer, to sustain, and to transport to the ethereal heights of Divine delights and of Divine vision. What impurity can withstand, the washing down of those delicious tears up-welling from within! What can cloud the cleansed vision of reason's eyes! What can resist the immeasurable power of the purified, yet so gentle, so humble a soul!

Let us feel; if we, but feel a particle of it, we are saved.

226. Where is the wonder? We love a person because we admire him, because his simplicity appeals to us, because beauty is so enchanting, because he is so kind, so merciful, and so delicately considerate. Where can we find a person so kind, so merciful, so considerate, so forgiving, so powerful and yet so loving so gentle as the Great Soul Who discarded His own salvation for our sake? He keeps Himself yet in a soul-form to help the virtuous and to eradicate evil from the world. Wise world that neglects Him! We will fall at a person's feet for a little favour, but we love Him not Who is all-kindness and all-mercy! His help is ever ready for our purification and we care not! His arms are open for the virtuous and for the sinner. His kindness is the same for all, yet we remember not, we appreciate not, we reject the hand held out to us! We seek a spiritual preceptor, yet we care not for the spiritual guide ever ready to help us!

227. Selfless action may purify our desires, so may fasting and prayer. But what is that which Divine love may not do? It is the means and the end. Who would want to leave that ethereal delight and for what? Salvation, let it come when it may. He knows what is good for us, only let us be ever with Him. May He grant this, and let all else be as He likes. We are sinners, yes. We are what we are. As we are, we are at His feet. Shall He reject us? Will not His wonderful love purify us? We do not deserve, but shall he not make us deserving? What if He is

kind only to the deserving! That is their due. But no, He is kindness personified, He will shelter the undeserving for His own sake. It is His nature. He can not do otherwise. Why should we be anxious? We are at His feet and all will be well.

228. But should His love induce us to forsake our worldly duties? Shall we no more care for those who care for our love? With what face shall we go before Him praying for His mercy, when we cannot be kind to those who look to us for it? If we give trouble to others and oppress others why should He be kind to us? Surely He keeps His life to eliminate oppression and misery and not to countenance them. He may help us in being virtuous, but certainly not in being vicious and criminal. Let us not be hypocrites before Him. Let us lay ourselves quite open and then pray for His help in the purification. Shall we not try to make ourselves deserving of His presence? His kindness may not forbid our entrance, but shall we commit the sacrilege of entering with unclean souls? Let us lay ourselves down at His door, let us send a sincere, pathetic cry, a prayer of the helpless. And lo! the Refulgent Self, the Immeasurable Kindness comes Himself to the door. What! Raises us! sinners! With His delicate hands, embraces us, oh! Shall we ever forget it! A kindness we never deserved, and we do not know whether we can ever make ourselves deserving of it. Oh Lord! We are overwhelmed. It is Thou and Thou alone Who can make us deserving of it. Make us fit to remain where Thy kindness has raised us, and let Thy protecting hand be ever over us. **May**

Thou grant that henceforth the path of virtue be clear before us.

229. Who can describe Thy love for us? But how shall we love Thee? What can please Thee Who dost not desire anything? True our love will be acceptable because Thou Thyself art so loving, because Thou seest in such a love only our own purification. But how to love Thee? True, Thou dost not require any outward sign of our love, Thou seest our hearts. But can our impure hearts contain Thy love? Oh! How to develop a particle of love for Thee! A particle of it is a sign of our purification, and it satisfies Thee. How great Thy kindness! We think about the lovable qualities of those whom we love; we speak about their kind and noble actions; we imagine their pure and virtuous life; we delight in their doings; why, we forget ourselves in hearing, reading and-speaking about them. Shall we do so with Thee? Shall we read Thy doings while Thou wast in flesh and body upon the earth; Shall we speak lovingly about Thy greatness, Thy kindness, Thy mercy, Thy love to others with tearful eyes? Shall we forget ourselves in hearing Thy praise and in realising at least in imagination Thy wonderful self? And so shall we try to plant love for Thee in our hearts? But will it not be imitation? How to offer imitation at Thy lotus feet? It is the utmost that we can do, and yet that utmost we feel ashamed in offering Thee. Let Thy unfathomable kindness change the imitation to real gold. Do Thou what Thou likest, we are as we are, and we are at Thy feet.

230. People ask us who Thou art. What should we reply! They say Thou art an imaginary being. But Thou wast in flesh and body, and Thou art still somewhere to help us. Oh, show us Thy present place of abode! They say Thou wast Christ on earth; some say Thou wast Mohammed. Others say Thou wast Rama, yet others call Thee Krishna. Some call Thee Buddha, others say that Thou wast Mahavir, Nanak and so on. For us Thou wast and art He Who realised His spiritual self, and yet spurned salvation itself for our sake, Who guardest over us still, who helpest individuals when individuals surrender themselves to Thee, and Who appears as the Refulgent Deliverer when humanity prays for Thy coming. We cry for Thee O Lord! Let Thy will be done, we know that Thy will will be for our best, Grant us Thy love. Can'st not Thou give us a drop from Thy ocean? A drop we will have, for we know that Thou can'st not refuse us, but when? Oh, do it now, so that we may forget ourselves in the repetition of Thy holy name,

OM RAM.

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## OM RAM.

### SOME FURTHER EXPLANATIONS.

The following points have been suggested in various ways as requiring a clarification. They have not been indexed and so should be read with the related paragraphs.

**Paragraph 46 a.**—Some think that the real existence is knowledge only. Existence means "being known," no unknown existence can be predicated, and so apart from this knowledge there is no existence. Knowledge is divisible and momentary. Consequently there is no permanent existence at all. But even without pressing the many objections against such a view, it is found that this momentary existence resolves itself into a permanent one. No moment can be indicated which is vacant or is without any knowledge existing in some one or other. Even unknown moments are known as unknown. Hence an unending continuous series of moments with knowledge behind them all would make knowledge a permanent existence. Whether knowledge by itself can exist without some knower in whom it subsists is a point on which there can be no two opinions. All existence can not be denied, for the denial itself will prove the existence of something. The difficulty of explaining the appearances of this something has led learned philosophers to invent fanciful theories about it instead of their taking the facts as they are, and proceeding forward from that basic stand-point, as the physical sciences

do. They delight in making the reality something mysterious, quite something-no-body-knows-what, and we find in consequence numerous versions of one simple Truth.

**Paragraph 108 a.**—Some may object that a force may even be inactive in the form of potential energy. Therefore the constant action of consciousness in the form of diffusion and concentration is not essential. But two things have to be remembered. The diffused condition is in itself a kind of potential existence with the difference that in the case of consciousness it does not require an external cause to develop it into the kinematic form, because self-consciousness is a self-acting living force. Secondly any force which has not yet been brought into action or appearance by some process in accordance with the natural principles, as developed in the process of creation, is considered to be in a potential form. We predicate about this potentiality because we have already become familiar both with the active form of the force and with the conditions from which it is likely to be developed, otherwise the force itself comes into existence when it appears in action. Till then there is some general form of energy from which various forces may be produced. But the seed-consciousness of the "primal reality" is the primal ever existing force. It is beginningless with the "primal reality" and so cannot be said to have developed from some pre-existing potential condition. As said in paragraph 101 it is from the primal energy of this primal force that all the other forms of energies and forces develop

according to the natural sequence when once the process of creation is set into motion by this primal force. Consequently this force of consciousness is naturally self-acting.

Paragraph 109 a.—It may be objected that in the case of the jar the sphere of action, and so the quantity of the gas in it, was limited by its walls, and therefore the condensation of a part could lead to the rarification of the rest, but there are no such walls in the case of the creation. The creation does not occur for the whole of the primal reality, for the reality being infinite there cannot be a conception of its totality. This is in accordance with scientific observations as shown in paragraph 110. Thus the centre of disturbance is surrounded by the infinite expanse of the primal reality, and this very infinity of the expanse makes it an impenetrable wall. The portions nearest to the sphere of disturbance become rarified so far as the necessities of the case may require, and this whole remains surrounded by the unchanged form of the "primal reality." Then inside the contracting mass differences of densities develop because the influence of the neighbouring heavenly bodies will not be the same at all the points of the mass as the situations will be different. This difference in the action of the various forces will naturally produce differences in density.

Paragraph 110 a.—One may ask what is that which disturbs the placidity of the diffused seed-consciousness to begin the creation? Firstly it has already been explained that seed-consciousness is a

self-acting force, and so its concentration is automatic. There may even be regular periods for such automatic diffusion and concentration. Secondly this regularity may sometimes be disturbed by the impact of some dissolving or broken heavenly body into the area of such diffusion causing the concentration immediately.

**Paragraph 119 a.**—In considering why the rays of concentrated seed-consciousness should pass into certain portions and not into the others of the contracting mass, we should remember, what has already been explained, that various densities have developed inside the contracting mass before there is the bursting forth of the lotus or the diffusion of the concentrated seed-consciousness.

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## GLOSSARY.

**Avidya**—Forgetfulness, ignorance of the reality.

**Bodh Matr**—Mere consciousness ; seed-consciousness.

**Brahma**—The Creator; a Hindu God representing the force of concentrated consciousness.

**Chaitanya**—Conscious; living as opposed to the non-living.

**Kaivalya**—Unity ; freedom from opposites ; salvation.

**Lakshmi**—The beautiful; the mother of creation; a Hindu goddess representing nature.

**Maha-Vishnu**—The sustainer of the creation; a Hindu God representing that portion of the primal reality in which a system of creation is developed.

**Maya**—Illusion; the cause of the reality appearing in the form of the world.

**Moksha**—Dissolution of the soul-form; salvation.

**Mukti**—Liberation from the physical limitations; salvation.

**Narad**—The Messenger of the Gods; a devotee of the Lord; a spiritual being representing the spiritual "world."

**Neo-Vedantists**—The Modern School of Vedant calling the world an illusion.

**Nirvana**—Free from forms; salvation.

**Nirvikalpa Samadhi**—Mental absorption in one's own self without the least mental action, a state similar to but subtler than that of sound sleep.

**Para-Brahma**—The primal reality; the formless God of other systems.

**Prakriti**—Nature; temperament; material world.

**Purush**—The powerful; the substratum of Prakriti; the self-conscious being.

**Rajas**—The quality or condition of activity, mobility, and cleverness.

**Rishi**—The thinker; the spiritual savants who acted as the teachers of humanity.

**Samadhi**—The balanced condition of mind or mental absorption.

**Sanskar**—The effects of actions left or imprinted in the soul-form.

**Sankhya**—A school of Hindu philosophy.

**Sattva**—The quality or condition of stability, placency, calmness, subtilty, and goodness.

**Shakti**—Power.

**Shesh**—The remaining; a Hindu God representing the rarified form of the primal reality in the process of creation.

**Tamas**—The quality or condition of solidity, condensation, lethargy and evil.

**Vedant**—The consummation of the Vedas or Hindu scriptures; the finding of the ultimate reality.

**Vishnu**—The perfected soul retaining an individual form on account of an intense desire to make the world virtuous.

**Yog**—The system of spiritual practice leading to salvation or unity with the reality.

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## OM RAM.

### INDEX.

"The reader who finds this collection of references useless, as well as faulty and incomplete, is requested to treat it as non-existent."—Bradley.

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